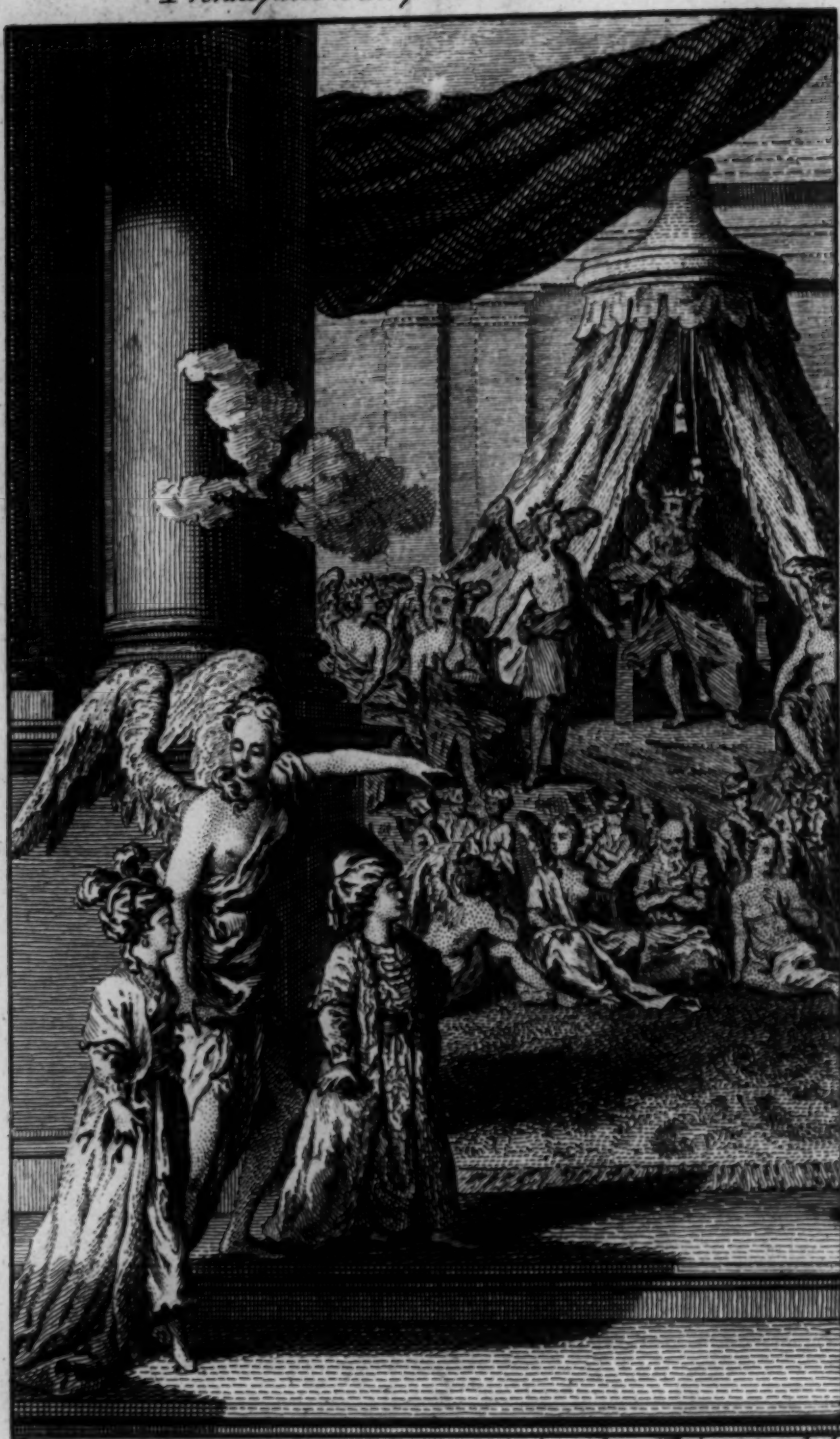


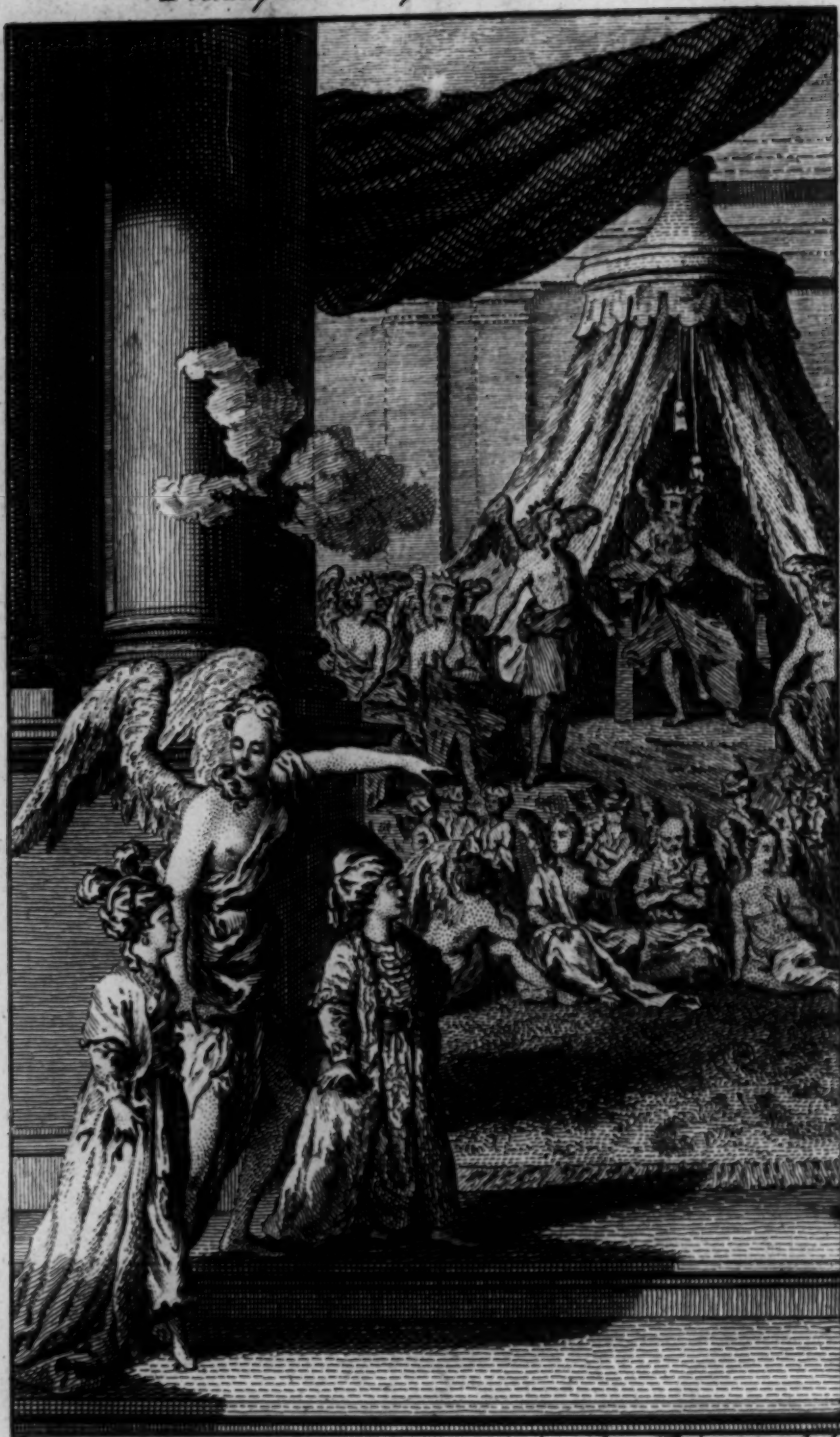
Frontispiece to the first Volume.



Isaac Taylor del. et sculp.

*The Genius MOANS introducing the Children of GIULIAR
to the Assembly of the Immortal GENII.*

Frontispiece to the first Volume.



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*The Genius MOANS introducing the Children of GIULIAR
to the Assembly of the Immortal GENII.*

1508/914

THE
TALES of the GENII:
OR, THE
DELIGHTFUL LESSONS
OF
H O R A M,
THE SON OF ASMAR.

Faithfully TRANSLATED from the
PERSIAN MANUSCRIPT;
AND
Compared with the French and Spanish EDITIONS
Published at PARIS and MADRID.

THE THIRD EDITION.

IN TWO VOLUMES.

VOLUME I.

By Sir CHARLES MORELL,
Formerly Ambassador from the British Settlements in
India to the GREAT MOGUL.

L O N D O N:
Printed for J. WILKIE, in St. Paul's Church-Yard.
MDCCLXVI.





TO
HIS ROYAL HIGHNESS,
G E O R G E,
PRINCE OF WALES.

May it please your Royal Highness,

AS this Work is designed to
promote the cause of mo-
rality, I have presumed to
lay it at the feet of your
Royal Highness; whose early entrance
A 2 into

DEDICATION.

into the paths of virtue, under the conduct of an illustrious and Royal Mother, and the direction and auspices of the best of fathers and of kings, has encouraged me to hope, that these tales will hereafter meet with your Royal Highness's approbation.

I am

YOUR ROYAL HIGHNESS'S,

Most Devoted,

And Obedient Servant,

THE EDITOR.



THE
EDITOR
TO THE
READER.

KIND READER,

THOUGH Sir *Charles Morell* has been long since dead, yet it is not in the least wonderful that this work has been kept from the public eye, as his papers were left to relations, who neither knew, nor enquired into the value of his works. Nor had they now seen the light, unless they had been put

put into my hands, with many other papers and parchments, to settle some differences which have arisen in the family.

Having full liberty to use his literary works as I pleased, I have made it my business to become master of them by degrees; and I should have published his account of *India* long ago, had I not found that work already done to my hands, though not in so masterly a manner, yet sufficient to spoil the sale of any second work. But although this was a very curious performance, and I was vexed that pecuniary prudence should oblige me to withhold it for some time longer from the public, as his elegant drawings alone, relative to the subject he wrote upon, would cost five hundred pounds to engrave. Yet I hope to make it up to the world, by offering them a book, which, if it is less useful to commerce,

TO THE READER. vii

merce, yet it may be of far more entertainment and instruction to all degrees of men; and this is a translation, in his own hand writing, of the works, or, as they are called in the title page, the delightful lessons of *Horam*, the son of *Asmar*. Delightful indeed! whether we consider the matter, the subject, the manner, or the moral of the work.

These lessons are divided into tales, wherefore, in compliment to the taste of the age; I have called them the *Tales of the Genii*; and at several times I have inserted some small detached parts of them in the publick papers, to try what success they were likely to challenge from the world; which was so just and so great, that I have now been at the expence of printing the whole in octavo, and of employing several very able engravers, to prepare twelve copper plates.

And

And now, reader, I hope, that these tales will be as successful in *Europe*, as my friend, Sir *Charles Morell*, testifies they have been in *India*; that they will be the means of delighting and instructing the noble youth of both sexes, and that they will give that satisfaction to the learned, which every good work of genius, art, and morality, doth always excite.



THE
LIFE
OF
HORAM,
THE SON OF ASMAR.

WRITTEN BY
Sir CHARLES MORELL.

DURING my long and painful residence in many different parts of *Asia*, both in the Mogul's dominions, and in those of the *Ottoman* empire, it was my fortune, several times, to meet with a small *Persian* work, entitled, *The Delightful Lessons of Horam, the Son of Asmar*, a book of great note both at *Ispahan* and *Constantinople*, and frequently read by the religious teachers of *Mahomet* to their disciples, to excite them to works of morality and religion.

Vol. I.

B

I con-

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I confess, being chiefly conversant in trade, I had very little appetite to read the religious doctrines of pagans; and it was not, till I had met with the work in almost every part of *Asia*, that I was tempted to examine a book recommended on the Score of their religion. But a few hours reading in it, made me repent my former want of curiosity; as the descriptions were lively, the tales interesting and delightful, and the morals aptly and beautifully couched, under the most entertaining images of a romantic imagination.

Having got this treasure in my possession, it was my next study to translate it into my native language, intending it, when completed, as a present to my wife and family in *England*. But business calling me to *Fort St. George*, I unfortunately left a part of the manuscript behind me at *Bombay*.

I was sensibly affected at this loss, and the more so, as I found it impossible, through the multiplicity of my affairs, to replace my translation; so I gave over all thoughts of my intended present, and contented myself with frequently reading the enchanting original.

But if my voyage to *Fort St. George* deprived my family of the translation, it doubly



bly repaid my loss, by the addition of a very valuable friend, with whom I got acquainted at Fort St. George. This was no other than the great *Horam*, the author of the book in question, who then resided in the Blacks Town, and was esteemed as a saint by all denominations, both *Pagans* and *Mohammedans*, and who was very intimate with the *English* belonging to the fort.

As I was extremely desirous of his acquaintance, and very assiduous in pleasing him, he soon distinguished me from the rest of my countrymen; and he would often, in our walks through the gardens, at the back of the fort, entertain me with his elegant and instructive conversation.

At these times I did not fail, at proper intervals, to lament his disbelief of our holy *christian* faith. To this, for some time, he made no answer; but whenever it was mentioned, he seemed more thoughtful and reserved; but I considered the subject of too much consequence to be laid aside, merely on a point of punctilio, and therefore seldom omitted to bring it up in all our private conversations; till at length, one day, after I had been for some time expatiating on the blessings of *christianity*, he stopped short, and falling prostrate on the sandy walk, in a

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solemn and audible voice, he pronounced as follows in the *Persian* language.

“ O *Alla*! Thou most powerful and merciful being, who, although thou spannest the heavens with thy hands, dost nevertheless endue the pismire and the bee with wisdom and knowledge; vouchsafe also to enlighten the understanding of the reptile that adores thee, and if it be thy will, who canst cause the light to arise out of darkness, that these men should teach that with their lips for truth, which they will not acknowledge by their lives, have mercy both on me and them; on me, who cannot be convicted by precept without example; and on them, who mock and deny thee, under the semblance of faith and obedience. Are not the *Christian* vices, O *Alla*, more hateful in thy sight, than *Pagan* blindness; and the eyes of those who boast superior sight, more dim than the eyes of him who gropeth in darkness and error? Are these men, who are sharp and greedy in worldly gain, lavish and profuse of heavenly riches? And would they, who covet the dust of *India*, offer us an eternal exchange for our mouldring possessions? Surely the purest and wisest religion, cannot be revealed to the most unthankful and ignorant

6 “ of

“ of mankind. The pearl would not be cast
“ to the swine, and the children of *Alla* be
“ deprived of their inheritance. But the
“ worm must not fly, the ignorant judge,
“ nor dust presume !”

After saying this, which, I confess, affected me strongly, he continued some time in awful silence prostrate on the ground ; and at length arose with tears in his eyes, saying,
“ be the will of *Alla* the law of his creature !”

It was some minutes before I could muster up words and resolution to answer *Horam*, so much was I awed by his just, though severe imprecations ; but observing him still continue his meditations, I ventured to begin.

“ My friend, said I, God is just and man
“ is sinful. The *christian* religion is pro-
“ fessed by millions, and all are not like the
“ merchants of *India*. If these prefer wealth
“ to religion, there are many who have suffered
“ for the cause of *Christ*, who have preferred
“ an ignominious death in his faith, to all
“ the glories of infidelity. I indeed am not
“ like one of these, but I trust, O *Horam*,
“ that my faith, though weak, is not dead ;
“ and that my obedience, though imperfect,

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“ will yet be accepted, through his merits
“ whom I serve.”

“ If all *christians* were like my friend,
“ said *Horam*, *Horam* would embrace the
“ faith of *Christ*: but what are these who
“ mingle with infidels, whose days are the
“ days of riot, and whose nights are the
“ nights of intemperance and wantonness?
“ who teach truth, and practise deceit? who
“ calling themselves *christians*, do deeds un-
“ worthy of *Pagans*?”

“ These, said I, my friend, are most of
“ them unhappy men of strong passions, and
“ small instruction, who were sent here as
“ forlorn hopes, but even of these many
“ have turned out sober and religious, and
“ have spent the latter part of their lives in
“ piety and devotion.”

“ What interrupted *Horam*, they have ser-
“ ved their lusts first, and their God last!
“ *Alla*, whom I worship, likes not such vo-
“ taries; he requires the earliest offerings of
“ a pious heart, and prayers and thanksgivings
“ that rise to heaven, ere the dews of the
“ night disappear. The man who serves the
“ all-glorious *Alla*, must prostrate himself,
“ ere the watchful sun accuse him of Sloth
“ by his reviving presence, and continue his
“ adora-

“ adorations, when the lamp of day is no
 “ longer seen. He must enter into the soci-
 “ ety of the faithful, while manhood delays
 “ to seal him for his own, and persevere in
 “ his march, as the *Rajaputas* of the east.”

“ O *Horam*, answered I, were the God
 “ whom we worship, to be worshipped in
 “ perfectness, the whole length of our lives
 “ would not suffice to lie prostrate before
 “ him. But our merciful father expects not
 “ more from us, than we are able to pay
 “ him; true it is, that we ought to begin
 “ early and late, take rest, and daily and
 “ hourly offer up our praises and petitions to
 “ the throne of his grace. But better is a
 “ late repentance than none, and the eleventh
 “ hour of the day for work, than perpetual
 “ idleness unto the end of our time; and
 “ this is not obtained to us, but through the
 “ mercies of our Lord and Saviour; not the
 “ prophet only, as *Mahomet* represents him,
 “ but the King, the Priest, and the Saviour
 “ of mankind.”

“ What Saviour is this, said *Horam*, of
 “ whom you speak so often, and in such rap-
 “ tures? Can one then save another from
 “ the wrath of God, when you yourself ac-
 “ knowledge the best of men to be his un-
 “ profitable servants?”

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“ As a man only, answered I, he cannot,
“ but as God and man he was able ; and did
“ offer a full atonement, not only for my
“ sins, but for your’s also.”

“ It is certain, said *Horam*, that all Flesh
“ is weak and corrupted ; and as the crea-
“ tures of God we cannot suppose, that he
“ who is all goodness and perfection, should
“ make us unable to perform, what natural
“ sense informs us is our duty both to *Alla*
“ and his creatures ; that some supernatural
“ power was necessary to relieve us, I grant,
“ but I see not why we should go so high,
“ as to suppose that power must be divine.”

“ If the offence, answered I, was against
“ God, God would only remit the punish-
“ ment, and no creature of God could possi-
“ bly pay him more service than was due
“ from an entire dependant on his maker.
“ Therefore neither angel, nor saint, nor
“ prophet could redeem ; for all they could
“ do, was but the discharge of their own
“ mortal debts, and cannot be called a work
“ of mediation for another, with regard to a
“ prophet or any private man ; give him the
“ utmost power and favour with God, sup-
“ pose him to be born perfect, to pay an un-
“ sinning obedience, yet he still has paid but
“ the service of one man, and therefore can
“ satisfy

“ satisfy but for one : and with regard to
 “ angel, genius, or superior being, though
 “ superior to man, he is but a servant of
 “ God, and a debtor to his creator, to whom
 “ he must for ever owe all possible service
 “ and obedience. Considering an atone-
 “ ment in this light, O *Horam*, you see no
 “ possible favour but one equal to God ;
 “ and to suppose that there be many gods, is
 “ to derogate from his honour, and to deny
 “ his government and power. Therefore we
 “ *christians* are taught, that the Son came
 “ from the Father, the Messias, whom *David*
 “ wished to see, and called him Lord ; of
 “ whom all the prophets in the books of the
 “ prophecies of the *Israelites*, did prophecy,
 “ took upon him our flesh, that he might
 “ be enabled to suffer for the infirmities
 “ of mankind : and truly, I think, O *Horam*,
 “ that this stupendous instance of mercy,
 “ cannot be looked upon as absurd or un-
 “ reasonable, though it be the most supreme
 “ declaration of God’s mercy and forgive-
 “ ness. For when God condemns, who can
 “ ransom but God himself ? or to whom,
 “ think you, the glory of man’s redemption,
 “ could be, with any propriety, attributed,
 “ but to the Lord of all mercies ?”

“ Mr. *Morell*, said *Horam*, there is reason
 “ and truth in the words of my friend, but I
 “ am

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“ am persuaded few of the *christians* I have
“ seen, think so seriously of these things
“ as you do : profession, without practice,
“ and faith, (I think you call it so) without
“ a true belief, contents your brethren. If
“ your religion is true, how wicked are the
“ greatest part of the *Europeans* ! I can com-
“ pare them only to silly women, who strive
“ to shut out the glories of the meridian Sun,
“ that they may poke over the dull light of
“ an offensive lamp.”

My friend and I had many such conver-
sations, but this in particular I took down as
soon as I left him, because, I confess, I was
very much shocked at his judicious remarks ;
and I am sure if they make as much impres-
sion on others, as they did on me, they will
not be unserviceable to the world, should
ever these sheets see the public light.

And now I am in the vein of writing, and
recollecting these passages between *Horam*
and myself, which gave me great pleasure, I
cannot omit mentioning one particular, which
passed between us previous to his relation of
his own adventures to me.

We were disputing, as usual, on religion,
and *Horam* was remarkably strenuous in con-
tending for his prophet *Mahomet*, when I
said

said to him, " Tell me then, O *Horam*, since
 " you are so bigotted to the *Mohammedan* re-
 " ligion, what invitations have you to pro-
 " pose, should I be willing to enter into
 " your faith?"

" O my friend, answered *Horam*, shaking
 " his head, I too well understand the mean-
 " ing of your deceitful request. Yes, con-
 " tinued he, I know the professors of my
 " religion, are apt to propose a multitude of
 " wives, and the pleasures of women, to
 " those who will embrace our faith; but
 " these, O *Morell*, I dare not promise; for
 " I am scandalized at the *Mohammedans*,
 " when I reflect, that worldly pleasures are
 " all that we promise to those, who will take
 " the name of *Mahomet* for their prophet;
 " but surely the young only can propose
 " such pleasures, and the young can only
 " be captivated by them. Worldly joys
 " are mean incitements to the love of *Alla*,
 " and impure embraces but little signs of
 " purest faith: had I an inestimable gem,
 " should I honour it by placing it in the
 " mire? or would any one believe that I had
 " treasured it up amidst the filth of the
 " earth!"

The more I conversed with *Horam*, the
 more reason had I to admire both his natural
 and

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and acquired talents : he was a bigot to no religion, and had as few prepossessions as ever I met with in man. By his discourse, I found he had travelled into many parts of the world, and by his sensible reflections perceived, that he had made a noble use of his studies and travels. This made me very desirous of hearing an account of his life, which, after some length of acquaintance, he indulged me in.

“ I came, said he, from the confines of
“ the *Caspian* sea, and the mother which bore
“ me, was the widow of *Adenam Asmar*, the
“ Iman of *Ferabad*; she lived on the con-
“ tribution of my father’s friends, who was
“ adored, when living, for his piety and de-
“ votion ; and those who supported her,
“ spared no pains or cost in my education,
“ that I might tread in the steps of *Adenam*
“ my father.

“ At twelve years of age, my friends sent
“ me in the caravans to *Mousul*, to study un-
“ der *Acbam*, the most learned of the teach-
“ ers of the law of *Mahomet*. With this
“ sage I continued for nine years, and offi-
“ ciated for him in the mosques of *Mousul*,
“ till *Alboun*, the bashaw of *Diarbec*, taking
“ occasion to quarrel with our cadie, marched
“ toward *Mousul*, and utterly destroyed the
“ place, carrying away with him four hun-
“ dred

“dred of the inhabitants, whom he sold for
 “slaves. Among this number was *Horam*,
 “the friend of thy bosom, who, though an
 “Iman, was nevertheless sent to *Aleppo* by
 “the avaritious bashaw, and sold to an *Eng-*
 “lish merchant.

“With this person, whose name was *Wim-*
 “bleton, I lived for several years, and having
 “a ready memory, I applied myself to learn
 “the *English* language, and served him in
 “the quality of an interpreter.

“My master finding me both faithful and
 “useful, soon employed me to traffic for him
 “in the inland countries, and I travelled
 “with the caravans into most parts of *Amasia*,
 “*Turcomania*, *Armenia*, *Curdistah*, and *Persia*;
 “and executing my commissions to the sa-
 “tisfaction of my master, he gave me my
 “liberty, upon condition that I would, dur-
 “ing his life, serve him in the capacity of
 “steward. I accepted, with thanks, his
 “bounteous offer, and *Alla* made the time of
 “my servitude as the shadow before the sun.

“Within two years my master died, and
 “commanded me on his death-bed to make
 “up his effects, and send or carry them to
 “*England* to his brother, who, he said, but
 “little deserved them, (but the grave should
 “not

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“ not be entered by those who were at en-
“ mity) allowing me a quarter part for my
“ subsistence; for freedom, said he, without
“ property, is but an obligation to change,
“ perhaps a good master for a worse.

“ I was greatly affected at the death of
“ my master, and resolved to undertake the
“ journey to *England* in person, reserving
“ only one tenth of my master's fortune,
“ which was sufficient to satisfy the desires
“ of one whose hope was not fixed on the
“ pleasures of life.

“ Having collected my master's effects, I
“ passed through the *Mediterranean* to *Leg-*
“ *born*, and from thence to *Paris*, and so by
“ *Calais* to *London*. In the countries which
“ I passed, I saw with surprise, the magnifi-
“ cence of the *Popish* religion; where, how-
“ ever, ceremony seems to possess the seat of
“ moral duties, and superstition is clothed
“ in the vestments of faith. I was surprised
“ to find such absurdities in *Europe*, where
“ I was warned by my master to expect the
“ most rational customs, and the purest light
“ of virtue and religion. But the female
“ glance will not always bear to be exposed,
“ and the veils of the east, would well be-
“ come the faces of the *European* ladies. I
“ often perceived a customary monotony in
“ the

“ the prayers of *christian* priests, and the
 “ fervour of devotion was buried in the un-
 “ meaning gestures of its votaries. In the
 “ east we fall low before *Alla*, we are earnest
 “ in our petitions; but in *Europe Christians*
 “ seem as unconcerned in the temple, as in
 “ their houses of refreshment, and often as
 “ loquacious and familiar. But this I have
 “ observed more frequent in *England*, than
 “ in any other part of the world. Indeed,
 “ the *English* behave as though they were
 “ wiser than the God they pretend to wor-
 “ ship; they attend him with great indiffer-
 “ ence, and if the face is an index of the
 “ mind, a by-stander may perceive, that
 “ when they meet together to worship their
 “ deity, they think of every thing but of re-
 “ ligion. Perhaps a variety of attitudes is,
 “ among *Christians*, a mark of the highest ado-
 “ ration; if so, the *English* are the most merito-
 “ rious devotees I ever beheld. Some are sit-
 “ ting, some are standing, some are lolling,
 “ some are yawning, some are even sleeping,
 “ and all these varieties are to be met with in
 “ the same part of their worship; so that a
 “ stranger would imagine, that there was a
 “ great diversity of opinion among *christians*,
 “ even in the same church, which was the most
 “ decent and becoming posture for a sinner
 “ to use, before a God of purity; for so I
 “ think the *christians* call their Deity. But I
 “ will

“ will not trouble you with my observations,
 “ which were chiefly religious, as my first
 “ studies in life naturally led me to observe
 “ the different modes of Religion among
 “ mankind.

“ I waited upon the brother of my decea-
 “ sed master with a faithful account of his
 “ effects, and informed him how generous
 “ my master had been to me, in allotting me
 “ one quarter of his effects.

“ Mr. *Edward Wimbleton* changed colour
 “ at my relation; the death of his brother
 “ did not seem to affect him so much, as
 “ my declaration, that my master had been
 “ so beneficent to me.

“ I was grieved to observe this behaviour
 “ in a *christian*; and to find that a man, in
 “ the most enlightened kingdom of the
 “ earth, should think so avaritiously of riches,
 “ and shew so little respect to his benefactor
 “ and brother.

“ But I hastened to relieve his disquietude,
 “ as it is my maxim to make every one as
 “ happy as I can, leaving justice and judg-
 “ ment to the eternal *Alla*.

“ Though

“ Though my master has been thus indulgent, Sir, said I, yet I did not think it decent in me to reward myself so amply, as his partial fondness might fancy I deserved, and therefore I have only taken one tenth part, and the rest I am ready to deliver up to you.

“ Mr. *Edward Wimbleton* was pleased at my answer. Modesty and decency, said he, are the most useful attendants on those who were born to serve; and I commend your fidelity to my brother, in not presuming to take that, which sickness only, and an impaired judgment, might influence him to lavish and squander away. He always was too generous, he hurt his fortune here in *England* formerly by the same vice, and much good counsel have I given him ere now on that topic, when he wanted to persuade me to lend him money, to make up his broken affairs; but I rather advised him to seek his fortune out of the kingdom, and if I had supplied him here, he never had gone to *Aleppo*, or been the man he was when we died.

“ He then commended my fidelity to my master, and commanded me to wait upon him the next morning. This I did, and took with me the will of the deceased,

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“ wherein my legacy was specified, and I
“ found it not useless to me.

“ Mr. *Edward Wimbleton*, when he saw
“ me in the morning, abused me much, call-
“ ing me many names, which were a re-
“ flection on my country, and my religion.
“ These I submitted to patiently, considering
“ how often the *christians* are abused and
“ stigmatized by the followers of *Mahomet*.
“ But his threats were succeeded by more
“ alarming severities; for opening his count-
“ ing-house door, he beckoned to some ruf-
“ fians, who called themselves officers of jus-
“ tice, and commanded them to seize me,
“ and carry me to prison, as a debtor to
“ him. I insisted that I owed no man any
“ thing. To this my master's brother
“ answered, that I had cajoled him with a
“ false story of my honesty and moderation,
“ and under pretence of not taking a quarter
“ of his brother's fortune which was left me,
“ I had taken a tenth part, when in reality
“ none was left me.

“ To this I answered, that I could pro-
“ duce my master's will, which was properly
“ attested; and that I had a friend in *Lon-*
“ *don*, a gentleman who had been long re-
“ sident in *Aleppo*, who had cautioned me to
“ be watchful of his dealings; that if the
“ officers

“ officers had the power of the law, they
 “ might use it, but if not, my friend would
 “ inform against Mr. *Wimbleton*, if he did
 “ not meet me on the exchange by two
 “ o’clock.

“ At this instant we heard a violent
 “ knocking at the door, at which Mr. *Wim-*
 “ *bleton* turned pale, and the officers, if such
 “ they were, looked aghast; I took advan-
 “ tage of their consternation, and hurried
 “ out of the counting-house to the street door,
 “ and saw my dear friend with several gen-
 “ tlemen behind him.

“ Sir, said I, you are come in time to save
 “ me from the designs of several ill-looking
 “ men. Mr. *Wimbleton* charges me with
 “ imposition; but I have in my pocket the
 “ will of my master.

“ Where is Mr. *Wimbleton*, said my friend,
 “ is there no servant in the house? and he
 “ knocked again.

“ This Sir, said I, is the counting-house,
 “ (pointing to the door) I left him in it with
 “ several men, whom he called officers of
 “ justice.

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“ My friend then rapped at the door of
“ the counting-house, and was told from
“ within, that Mr. *Wimbleton* saw no com-
“ pany, nor did any business that day.

“ Well, answered my friend, I am not
“ much concerned about that, as I have res-
“ cued a poor stranger from destruction.

“ We quitted the house of my master’s
“ brother, and my friend carried me to the
“ ’change, and declared to every one the
“ usage I had met with, and the right I had
“ to insist on a quarter of my master’s effects.
“ But how was I surprised to find, that my
“ behaviour, so far from being applauded,
“ was laughed at by every one. It is a pity
“ he should have any, said one, since he
“ knows no better how to make use of it. I
“ should suspect, said another, that he really
“ had no right to any; for what man upon
“ earth who might have had a quarter, would
“ be satisfied with a tenth?

“ In short, every one asked to see the will,
“ which being read, cleared all doubt and
“ dispute.

“ But now a different clamor arose, and
“ my friend, and all that were present, ad-
“ vised

“ wised me to prosecute Mr. *Wimbleton* for,
“ my whole legacy.

“ Gentlemen, said I, I never wished for
“ more than I have; every man ought to
“ set bounds to his desires, mine are, I bless
“ heaven, amply indulged; to have more
“ than enough is needless, is burthensome;
“ too much rain does not nourish, but causes
“ the fruits of the earth to rot and decay.
“ There is a wind which filleth the sails of
“ the mill, and there is a wind which de-
“ stroyeth by over much power.

“ The man, said they all, is beside him-
“ self, he has fooled away his wealth, he
“ knows not the value of riches.

“ Beside, continued I, gentlemen, I can-
“ not accept of such obligations as are un-
“ reasonable; the bounty of my master bore
“ no proportion to my merit, though his
“ munificence was great, yet it should not
“ destroy the humility of my own thoughts;
“ but exclusive of all these considerations,
“ I have already given up the remainder to
“ my master's brother, I have resigned all
“ pretensions to that, which I never thought
“ I merited or deserved.

xxii THE LIFE OF HORAM,

“ That indeed, said they, is bad ; but did
“ you sign any such release ? did you say it
“ before witnesses ? has Mr. *Wimbleton* any
“ proof to bring against you ? If it was only
“ between yourselves, the law will take no
“ notice of his evidence, and you may pro-
“ ceed safely against him.

“ Mr. *Wimbleton*’s proofs, said I, are of
“ little consequence to me, I bear within
“ myself a witness and record of all my ac-
“ tions. One who will not acquit me,
“ though the judgment of princes should
“ pronounce me guiltless.

“ This poor man, said they, has a comi-
“ cal way of talking and thinking, but I be-
“ lieve we may venture to pronounce, that
“ he will never rise in the world.

“ After this most of them left me, and
“ one of the few that staid, said,

“ Stranger, I admire your notions, your
“ contentment, and your modesty : but give
“ me leave to say, you are neglecting the
“ public welfare, while you endeavour to
“ provide only for your own private advan-
“ tage. To bring an infamous man to jus-
“ tice is a debt you owe to the public, and
“ what you recover from him, you may rea-
“ sonably

“sonably lay out in some public service.
 “This is the great law of society; and to
 “do good to multitudes, is far more prefer-
 “able than the private satisfaction of eating
 “or drinking to ourselves alone.

“Sir, answered I, your notions also are
 “right; but in the present case what oppor-
 “tunity have I of bringing an offender to
 “justice, unless I demand from him what
 “I have already freely delivered up to him.
 “The public surely cannot require the sa-
 “crifice of my conscience, nor can public
 “justice be exalted through private vices.

“Sir, said he, I shall say no more than
 “this, the law has befriended you in your
 “present case, Mr. *Wimbleton* is in your
 “power, and you are to blame if you let
 “him escape; nay, let me tell you, the
 “world has reason to expect this from you,
 “and he who hides an offender from justice
 “is little better than the knave who commits
 “the offence.

“At this they all left me, and a new set
 “of gazers succeeded, whom I avoided as
 “soon as possible, by leaving the place, and
 “having returned to my lodgings, I began
 “to reflect on the scene that was passed.

xxiv THE LIFE OF HORAM,

“ The refinements of *Europe*, said I, are
“ too subtile for the gross understanding of
“ an *Asiatic*, and I was mistaken when I
“ thought that virtue had the same outlines
“ in every community.

“ Traffic is the Prophet of the *Europeans*,
“ and Wealth is their *Alla*. I will, however,
“ remain among them till I have learned
“ their sciences, whose roots first grew in
“ *Asia*, but whose fruit is with these Sons of
“ Care.

“ With this resolution, I applied myself
“ to the cultivation of those sciences, which
“ are so justly admired in the East. I studied
“ the power of figures, and found my mind
“ enlightened by the application of a few
“ magical *Arabic* characters; with nine figures
“ I was taught to measure the great parent
“ of day, and to calculate the distance of
“ the stars of heaven; to foretel the baneful
“ eclipses of the sun and moon, and to pro-
“ phesy unto kingdoms and nations the loss
“ of the light of heaven: by these talismans
“ of science could I measure the inaccessible
“ heights of the mountains, and the wide
“ surface of the deep, and threaten the earth
“ with the portentous appearance of terri-
“ fying comets. Think not, therefore, O
“ *Morell*, that I spared either trouble or time
“ to

“ to arrive at the depths of mathematical
 “ knowledge. I adored that bright constella-
 “ tion of the North, the heaven-taught
 “ *Newton*, with whom I often held such con-
 “ verse; as the inhabitants of the East are
 “ said to hold with the *Genii* of mankind. I
 “ saw him bring down the moon from the
 “ realms of night, to influence and actuate
 “ the tides of the sea, and heard him read
 “ in his books the laws of the tumultuous
 “ ocean; he marked the courses of the stars
 “ with his wand, and reduced excentric orbs
 “ to the obedience of his system. He caught
 “ the swift flying light, and divided its rays;
 “ he marshalled the emanations of the sun
 “ under their different colored banners, and
 “ gave symmetry and order to the glare of
 “ day; he explained the dark eternal laws
 “ of nature, and seemed acquainted with the
 “ dictates of heaven.

“ Such a master over-pay'd all the toils I
 “ had taken in my voyage to *England*, and
 “ what I could not find in the public resorts
 “ of the merchants, I discovered in the clo-
 “ sets of the learned.

“ It was matter of great surprise and joy
 “ to an ignorant and bigotted *Asiatic*, to be
 “ thus let loose from his narrow prejudices,
 “ into an immeasurable system of planets and
 “ worlds

xxvi THE LIFE OF HORAM,

“ worlds delineated ; to look with contempt
“ on the artificial globe, at the *Caspian* sea,
“ which was once like a boundless prospect
“ before my eyes, and discovered with a mo-
“ tion of my finger, all the kingdoms of the
“ earth exposed to my view. But then when
“ the wide extent of sea and land had filled
“ my mind, to look on all as a small atten-
“ dant planet on the sun, and on the sun it-
“ self as but one among a thousand stars,
“ of equal, if not superior magnitude : my
“ whole soul was lost in the long long ex-
“ tended idea, and I seemed but as an invisible
“ atom amidst ten thousand worlds !

“ Nor did my researches end here ; I at-
“ tended my friend to *Cambridge*, and exa-
“ mined with him the systems of the natural
“ philosophers. I was pleased to see facts
“ preferred to hypothesis, and nature dictat-
“ ing her own laws. I traced, with admi-
“ ration, the principles of mechanism, and
“ saw the regular scale of multiplied power
“ by which *Archimedes* would have moved the
“ earth. The secrets too of chemistry were
“ laid open before me ; inert matter was en-
“ gaged in warlike commotion, and fire was
“ brought down from heaven to entertain
“ me. But it was not amusement without
“ instruction, nor the cause of admiration
“ unfruitful in knowledge ; I heard the rea-
“ sonings

“sonings of the philosophers on these sub-
 “jects, and considered their conclusions;
 “and I often smiled to see opposite opinions
 “arising from, and supported by the same
 “experiments. This taught me at once
 “the beauty of nature and the folly of man.
 “I found ignorance growing on knowledge,
 “and that the mazes of learning were leading
 “me to their original entrance. I arrived
 “at the same place of uncertainty from
 “whence I set out, with this difference, I
 “was assured of human ignorance, while
 “others were preparing to be deceived by a
 “shew of learning. I left this seat of know-
 “ledge pursuing their circle of studies, con-
 “cluding from what I had seen, that science
 “is no farther useful, than as it conduces to
 “the improvement of life; and that to
 “know, and not to practise, is like him
 “who is busy in the seed-time, and idle in
 “harvest.

“Having joined a knowledge of physic
 “and history to the sciences I was before
 “master of, I began to pant after my native
 “land, where there was a wide field open
 “to display my knowledge.

“But war, which is the bane of science,
 “prevented my journey to *Aleppo*. The re-
 “gions of *Asia* being barred from my ap-
 “proach

xxviii THE LIFE OF HORAM,

“ proach in the *Mediterranean*, were yet open
 “ in the *East-Indies*; a fleet being destined
 “ for those parts, I entered as a passenger in
 “ one of the company’s ships, and arrived,
 “ after a tedious passage, in the bay of
 “ *Bengal*.

“ In the progress of my voyage my intel-
 “ lectual knowledge was confirmed, and I
 “ was pleased to add experience to science.
 “ The wonders of the deep are not less mag-
 “ nificent than the rude and enchanting sce-
 “ nery of the majestic mountains; and waves
 “ are hurled on waves by contending storms,
 “ till mimic *Alps* appear equal in horror to
 “ the true; but he who is certain that his life
 “ is never a moment in his own power, will
 “ be as calm in the tempest as when he runs
 “ before the breeze. ’Tis of little conse-
 “ quence whether the worm or the loud
 “ thunder destroys us; whether the earth
 “ open and swallow up a nation, or whether
 “ that people go down to their graves the
 “ single victims of death.

“ I resided some time in *Bengal*, before I
 “ could find any opportunity of proceeding
 “ to the mogul’s court, where I had resolved
 “ to seek for preferment. The monarchs
 “ of the *East* are fond of the *European* sci-
 “ ences; they in some measure tolerate the
 “ religion of the *Jesuits*, that they may be
 “ benefited

“ benefited by the ingenious labors of that
 “ insinuating society ; but they are no friends
 “ to the *christian* faith, and the missionary
 “ who was to depend on his religion only,
 “ would soon fall a sacrifice to either the
 “ *Mohammedan* doctors, or the *Indian* bra-
 “ mins. But at present religion is the pre-
 “ tended motive of the *Jesuits* travels into
 “ *India*, though perhaps they are as little
 “ zealous to propagate the true doctrines of
 “ *christianity* as those they serve are to believe
 “ them. They are good mathematicians,
 “ but bad saints, unless where they expect
 “ some temporal advantage from the propa-
 “ gation of their faith.

“ Nothing therefore but their useful
 “ knowledge, could prevail upon the *Eastern*
 “ monarchs to care for a society whom all *Africa*
 “ despises. The machinations of these fa-
 “ thers, though carried on by art, are yet
 “ betrayed by the proud spirit of those who
 “ conduct them, and their fate is determined
 “ whenever the *Asiatics* shall have learned
 “ their sciences. These reflections induced
 “ me to study the *European* arts, and I made
 “ no doubt but that my presence would be
 “ acceptable at the court of the great mogul ;
 “ my surmises were not unjust. I made my-
 “ self known to the *Nahobs* and the *Viziers*
 “ of the court, and being provided with an

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“intire set of the best mathematical instru-
“ments, and a portable *Apparatus* in philo-
“sophy, I was heard with pleasure, and at-
“tended to with admiration; my fame soon
“reached the mogul’s ears, and that mighty
“monarch ordered the wonderful philoso-
“pher of the *East* into his presence.

“My knowledge and experiments raised
“the suspicion of the mogul, and he fancied
“that I was a jesuit disguised. Ten learned
“*Mohammedan* doctors were ordered to exa-
“mine me. I went through my ablutions
“and purifications, and the hidden ceremo-
“nies of the religion of our prophet. I ex-
“plained to them my birth and manner of
“life, and told them under whose instruc-
“tions I had imbibed the precepts of the
“faithful. I painted to them the days of
“my slavery, and my education in *Britain*,
“the land of science. I declared to them
“finally my desire of implanting in *Asia* the
“seeds of that learning which I had gathered
“in *Europe*, and besought their assistance to
“cultivate and ripen the great design.

“My brethren were amazed at my dis-
“course, and rejoiced at my success; they
“hastened to discover my intentions to the
“mogul, and to assure him of my upright-
“ness and truth. That powerful monarch
“was

“ was enraptured at my design, and immediately ordered me a building in his palace.
 “ He daily sent for me to exhibit the amazing effects of my art, and employed me
 “ in mathematical and astronomical labors.

“ Being returned to my own religion, I begged leave again to officiate as an *Iman* of our law. I preached to the people at my leisure, and read in the book of our prophet before them.

“ *Alla* prospered my labors, and my fame was extended over *Asia*. Respect and honor were on my right hand, and my left was as the handmaid of science. *Aurengzebe*, the great conqueror of the earth, was my friend, and he placed the sultan *Osmir* his son under my tuition.

“ *Osmir* was but five years old when the mogul intrusted him to me.

“ Let virtue be the basis of knowledge, and let knowledge be as a slave before her.”

“ Such were the words of *Aurengzebe*, I heard and fell prostrate, and applied myself to the instruction of my infant charge.

“ And

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“ And now it was, O *Morell*, that I con-
“ ceived the purpose of disguising the true
“ doctrines of morality, under the delightful
“ allegories of romantic enchantment. Mine
“ eye had seen the great varieties of nature,
“ and the powers of my fancy could recal
“ and realize the images. I was pleased with
“ mine own inventions, and hoped to find
“ that virtue would steal into the breast,
“ amidst the flowers of language and def-
“ cription.

“ My lessons, though designed only for
“ the young prince, were read and admired
“ by the whole court. *Osmir* alone was dis-
“ pleased at them; his mind was not disposed
“ to attention; he cursed the hours of his
“ confinement; he read without benefit; he
“ admired vice in all its deformity, and def-
“ pised the lessons of virtue and goodness;
“ or if they made a slight impression on him,
“ it was but for a moment, and vice had its
“ usual ascendancy.

“ In the mean time *Asia* received with
“ pleasure the lessons of *Horam*, the son of
“ *Asmar*; but yet what was *Asia*, or the
“ whole world, while one unconquerable
“ mind was left, for whom alone they were
“ first intended. But although various coun-
“ tries were my admirers, the maxims of
“ *Horam*

“ *Horam* had no effect on the lives of those
 “ who commended my writings. This made
 “ me pine when the branches of honor over-
 “ shadowed me, and sink under fears which
 “ none but myself might have entertained.

“ *Osmir* grew up under my care, and I
 “ had the mortification to be called the pre-
 “ ceptor of the most abandoned of mankind.
 “ In a few years he became a monster and
 “ a man. It was then *Horam* was destined
 “ to feel the weight of his malice.

“ *Aurenzebe* perceived the haughtiness and
 “ the vicious principle of his son, and he
 “ made no doubt but that he would soon as-
 “ pire to his throne. This made the pru-
 “ dent monarch resolve to take all power
 “ from him. *Osmir* was confined by the
 “ order of the mogul, and but a few chosen
 “ attendants suffered to see him.

“ The malicious prince finding himself
 “ curbed by the authority of his father, and
 “ supposing me to be the cause of his con-
 “ finement, accused me to his attendants of
 “ advising him to seize on the throne of *In-*
 “ *dia*. The pretended confession was car-
 “ ried to the mogul, and ignominious chains
 “ thrown over me. The sultans and the
 “ nabobs were all pleased at my fate. I
 VOL. I. D “ wondered

xxxiv THE LIFE OF HORAM,

“ wondered not at the fickleness of the cour-
“ tiers, but was astonished at the malice of
“ *Osmir*.

“ In a few days I was drawn out of a
“ dungeon, whither I had been ordered, and
“ brought before *Aurengzebe*. That mo-
“ narch had assumed the imperial frown, but
“ I saw the beams of mercy in his eye. He
“ ordered my chains to be taken off, and
“ commanded the slaves and courtiers to
“ withdraw.

“ When we were alone, I prostrated my-
“ self before him, and remained on the earth.

“ Rise, O *Horam*, said *Aurengzebe*, rise
“ thou faithful servant; I do not believe the
“ accusation against thee. Declare thine
“ own innocence, and I shall be persuaded
“ of the truth.

“ Rather, said I, O master of the world,
“ let *Horam* thy slave perish, than that the
“ truth of *Osmir* thy son be questioned.
“ Yes, I do confess I have often counselled
“ the prince to aspire to the virtues of truth,
“ wisdom, justice, and moderation, the great
“ ornaments of thy throne, and I think my
“ life should pay the forfeit of my presump-
“ tion. Ill-fated *Horam*, continued I, burst-
“ ing

THE SON OF ASMAR. xxxv

“ ing into tears, for my heart was over-
“ charged, how are thy endeavours frustrated,
“ and how is the fruit of thy labor blasted ! ”

“ Blasted indeed, thou good old man, said
“ *Aurengzebe*, for I must either accuse my
“ first-born of the utmost meanness, or my
“ faithful slave of rebellion. There is one
“ way left to me. Depart from the court,
“ *Horam* ; thou shalt have yearly a thousand
“ sequins of gold. But on thy faith declare
“ to me, that thou wilt never leave my em-
“ pire ; I cannot myself employ thee, and
“ yet, O *Horam*, I cannot lose thee.

“ I fell again prostrate at the feet of *Aureng-*
“ *zebe* ; I thanked the merciful prince for his
“ continued goodness, and I pray'd aloud to
“ the great *Alla*, to change the heart of the
“ ill-fated *Osmir*.

“ *Aurengzebe* gave me a ring from his
“ finger, and bid me depart silently in the
“ night to the utmost confines of his empire.”

“ I obey'd with chearfulness, and by the
“ assistance of a nabob, who was my friend,
“ and whom *Aurengzebe* had ordered to take
“ care of me, I travelled to the mouth of the
“ *Ganges*, and from thence, by sea, to this
“ settlement of your countrymen ; where I

xxxvi THE LIFE OF HORAM.

“ have bought up every copy of my un-
 “ availing instructions that I could meet
 “ with, and have committed them to the
 “ flames, to be devoured by the god of the
 “ *Pagans!*”

“ I tell again profane at the feet of Mary-
 “ Mary, I thanked the angelic presence for his
 “ continued goodness, and I pray'd aloud to
 “ the great God, to change the heart of the
 “ ill-fated Ozym.
 “ Mary gave me a ring from his
 “ finger, and bid me deposit it in the
 “ night to the utmost corner of his empire.
 “ I obey'd with cheerfulness, and by the
 “ assistance of a friend, who was my friend,
 “ and whom Mary had ordered to take
 “ care of me, I travelled to the mouth of the
 “ Tiber, and from thence, by sea, to this
 “ peninsula of your countrymen; where I
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THE T A L E S OF THE G E N I I.

PATNA and Coulor, the children of Giualar, the iman of Terki, were the pride of their parents, and the wonder of the inhabitants of Mazanderan; their aged father took them daily into a grove of oranges and citrons, which surrounded a fountain in his garden, and seating them under the shadow of those fragrant trees, beside the pure bason, after he had first dipped them in its waters to wash away the bad impressions of the world, he thus began his instructive lesson:

“ Harken, ye tender branches, to your parent stock, bend to the lessons of instruction, and imbibe the maxims of age and experience! as the pismire creeps not to his labor till led by its elders; as the young eagle soars not to the sun but under the shadow of its mother’s wing, so neither doth the child of mortality spring forth to action, unless the parent hand point out its destined labor.

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“ But no labor shall the hand of *Giualar* ap-
 “ point unto *Patna* and *Coulor*, except the wor-
 “ ship of *Alla* the first of beings, and of *Mahomet*
 “ the great prophet of the faithful.

“ Base are the desires of the flesh, and mean
 “ the pursuits of the sons of the earth ! they
 “ stretch out their sinews like the patient mule,
 “ they persevere in their chace after trifles as the
 “ camel in the desert. As the leopard springs
 “ on his prey, so doth man rejoice over his riches,
 “ and basks in the sun of slothfulness like the
 “ lion’s cub.

“ On the stream of life float the bodies of the
 “ careless and intemperate, as the carcases of the
 “ dead on the waves of the *Tigris*.

“ The vultures of the sky destroy the carcase,
 “ and man is devoured by the sins of his flesh.

“ Retire from men, my children, like the
 “ pelican in the wilderness, and fly with the wild
 “ ass’s colt into the deserts of peace.”

As *Giualar* uttered these words, he perceived
 an unusual fragrance issue from a large citron-
 tree, which was planted opposite the tender pa-
 rent and his attentive children, which in a mo-
 ment dropping its leaves, the trunk swelled into
 human proportion, and discovered to their view a
 bright female form.

“ *Giualar*, said the *Genius*, I approve your care,
 “ and am pleased to see your little progeny thus
 “ instructed

“ instructed from the mouth of their parent. A
 “ father is blessed in the wisdom of his children,
 “ and the tongue of a fool shall pierce the heart
 “ of his mother. But why is *Giualar* so careful
 “ to prevent his offspring from entering into
 “ life? *Alla* has made them the children of the
 “ world, and their labor is a debt which they
 “ must not refuse their fellow citizens. To drive
 “ them into the desert would be indeed to make
 “ them the companions of savages and brutes,
 “ but the wise purposes of *Alla* must not be pre-
 “ vented. No man is master of himself, but the
 “ public is lord over him; and to endeavour to
 “ defeat the purposes of heaven is madness and
 “ folly.—Rightly does *Giualar* caution his chil-
 “ dren to avoid the follies and vices of life, but
 “ they must be subject to temptations ere their
 “ worth be approved. Suffer me therefore, good
 “ *Iman*, to carry your children where they shall
 “ hear the lessons of humanity from the lips of
 “ our immortal race, and where they shall learn
 “ from the failings or virtues of others, to guide
 “ their steps aright through the vallies of life.”

Giualar was transported at the offer of the *Ge-
 nius*, and falling down before her, was about to
 offer her his prayers and praises; but she raising
 him up, “ O *Iman*, said she, pay thy vows to
 “ *Alla* alone, and not to the beings which, how-
 “ ever thy superiors, are yet the work of his
 “ hands. The moon is now between us and the
 “ eye of day; ere it surround the inhabitants of
 “ earth, *Patna* and *Coulor* shall return unto their
 “ parents; rejoice at the favour shewn unto thy
 “ race, and rest in peace till a new moon bring

40 THE TALES OF THE GENII.

"them back into thy arms."—So saying, she embraced the young *Patna* and *Coulor*, and leaping into the fountain, disappeared with her charge.

In a few moments the children of *Giualar* found themselves on a wide extended plane, which was terminated at one end by a noble palace. *Moang*, the *Genius* who led them, bid them observe that building: It is there, said the kind female, that *Patna* and *Coulor* must learn to know good from evil, light from darkness—but one thing observe, my children, that silence be upon your lips; hear, see, and learn: but offer not to mingle speech with the *Genii* of mankind.

As soon as they arrived at the palace, *Moang* led her little charge into a spacious saloon, where on twenty-eight thrones of gold sat the good race of *Genii*; and beneath, on carpets covering the whole saloon, were numberless of the lower class of *Genii*, each with two or more of the faithful under their charge, who were permitted to hear the instructive lessons of that useful race.

Iracagem, whose throne and canopy was more exalted than the rest, first began.

"O race of immortals, said the silver-beared sage, to whose care and protection the offspring of clay are committed, say, what hath been the success of your labors; what vices have you punished; what virtues rewarded; what false lights have you extinguished? Helpless race of mortals; but for our protection, how vain would be your toils, how endless
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THE TALES OF THE GENII. 41

“ your researches ! say, virtuous companion, said
“ he to the *Genius* that was seated nearest him,
“ let us hear what have been the effects of thy
“ tutelary care.”

At these words the *Genius* arose from his throne : and standing before it with a decent awe, thus began his pleasing adventure.

At your command, O sage *Iracagem*, my voice shall not remain in silence : small as my abilities are in the preservation of the human race, yet have I endeavoured to act according to the precepts of our master *Mahomet* ; and the success that has attended my labors, may be in some measure known from

The HISTORY of the Merchant ABUDAH ;

O R,

The TALISMAN of OROMANES.

TALE THE FIRST.

IN the center of the quay of *Bagdat*, where the wealth of the whole earth is poured forth for the benefit of the faithful, lived the fortunate *Abudah*, possessed of the merchandize and riches of many various nations, carested by the mighty, and blessed by the indigent ; daily providing for thousands by his munificence, and winning daily the hearts of thousands by his charity and generosity. But however magnificently or royally the

8

days

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days of *Abudab* might be spent, his nights were the nights of disturbance and affliction; his wife, who was fairer than the greatest beauties of *Circassia*, and his children, who were livelier than the offspring of the *Fairies*, and his riches, which were greater than the desires of man could consume, were unavailing to drive from his imagination the terrors of the night. For no sooner was the merchant retired within the walls of his chamber, than a little box, which no art might remove from its place, advanced without help into the center of the chamber, and opening, discovered to his sight the form of a diminutive old hag, who with crutches hopped forward to *Abudab*, and every night addressed him in the following terms: "O *Abudab*, to whom *Mahomet* "hath given such a profusion of blessings, why "delayest thou to search out the talisman of *Oromanes*! the which, whoever possesseth, shall "know neither uneasiness nor discontent; neither may he be assaulted by the tricks of fortune, or the power of man. Till you are possessed of that valuable treasure, O! *Abudab*, "my presence shall nightly remind you of your "idleness, and my chest remain for ever in the "chambers of your repose."

Having thus said, the hag retired into her box shaking her crutches, and with an hideous yell closed herself in, and left the unfortunate merchant on a bed of doubt and anxiety for the rest of the night.

This unwelcome visitant still repeating her threats, rendered the life of *Abudab* most miserable

ble and fatiguing : neither durst he tell his grievance, lest the strangeness of the adventure should rather move the laughter than the compassion of his friends. At length, however, wearied out with the strange and importunate demands of his nightly hag, he ventured to open his mind ; and in the midst of his friends asked publicly, as he was feasting in his saloon, who could give any account of the talisman of *Oromanes*, or the place where it was preserved ?

To this question his friends could return him no satisfactory answer : they had all indeed heard of its virtues, but despaired of finding it. So that *Abudab* was forced to return again to the upbraiding of his nocturnal hag, and knew not what course to steer in pursuit of the appointed treasure.

The next day he caused it to be cried publicly in the streets of *Bagdat*, that *Abudab* the merchant would give much riches to the man who could inform him where the talisman of *Oromanes* was lodged. This declaration was made for many days successively, but no one appeared to satisfy the enquiries of the impatient *Abudab*.

After many days, a poor traveller, who had been spoiled of his goods by the *Arabians*, passing through *Bagdat*, heard the publication, and immediately offered to go before *Abudab*, and make known the place where the talisman of *Oromanes* was preserved. The friends of the wealthy merchant joyfully carried the poor traveller to the palace of *Abudab*, and with great tumult introduced

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duced him to the merchant, who was sitting on a low sofa, and seemed intirely indifferent to the music which played before him, the desert of elegancies which was prepared for his food, and the caresses of his wife and children, who endeavoured by their tenderness and affection to divert the gloom that overshadowed him.

“ *Abudab*, cried his friends, (lifting up their voices together) behold the discoverer of the talisman of *Oromanes* !”

At their voices, the afflicted merchant looked up, like one awakened from a dream.

“ This (said his friends, presenting the poor traveller to him) this is the man who will engage to point out to you the talisman of *Oromanes* .”

The traveller was now about to begin his relation, when *Abudab* having eyed him round, commanded the apartment to be cleared, that no one but himself might enjoy the discovery.

His family and friends obediently departed ; and the traveller being left alone with merchant *Abudab*, thus began his tale.

“ Your fortune and attendance, O wealthy citizen of *Bagdat*, allow of your search after the talisman of *Oromanes* ; but to the poor and needy, to the outcasts of fortune, no such happiness is permitted : they may indeed wander, and examine, but the talisman is for ever shut

“ up

“ up from their search ; for infinite are the ex-
 “ pences which attend the discovery, and the
 “ large rewards which must be given to them
 “ who help the enquirer forward in his adventure
 “ after the sacred talisman. Myself, O mer-
 “ chant have slaved through life to obtain a suf-
 “ ficiency for that great end and purpose ; but
 “ since the prophet has repeatedly blasted my de-
 “ signs, and reduced me to my original state of
 “ want, I must endeavour to wean my affections,
 “ and rest contented though unblest.”

“ But my friend, said *Abudah*, you neglect to
 “ inform me where I may find or purchase this
 “ heavenly talisman.”

“ It is lodged, replied the poor traveller, in the
 “ valley of *Bocchim* ; princes are its guardians,
 “ and it is treasured up amidst all the riches of
 “ the earth : you cannot obtain admittance there,
 “ without you go loaded with every variety that
 “ is costly and expensive ; which you must pre-
 “ sent to the *Genii*, who keep a watch over this
 “ earthly paradise of riches ; and if your present
 “ be not sufficiently costly, your labour is lost.”

“ I have, cried *Abudah*, (rejoiced to hear the
 “ talisman might be obtained by riches) nine
 “ thousand acres of pasturage around the rivers
 “ of *Bagdat*. I have twelve thousand estates of
 “ fruits, and oils and corn ; I have twenty-two
 “ mines of the finest diamonds ; and six hundred
 “ vessels which fish for, and produce me the most
 “ costly pearl ; I have moreover eight hundred
 “ warehouses, and four hundred store rooms,
 “ filled

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“ filled with the most precious bales of silks and
 “ brocades ; besides these, the fortunes of nine
 “ vizirs mortgaged for an hundred years, and all
 “ the beautiful slaves of *Circassia* are at my dis-
 “ posal.”

“ O happy, happy *Abudab* ! interrupted the
 “ poor traveller, thine then, and only thine, is
 “ it, to purchase a passage into the valley of *Boc-*
 “ *chim*.”

“ If so, continued *Abudab*, overjoyed at the
 “ poor traveller’s exclamation, direct me instant-
 “ ly to the entrance of the valley.”

“ Alas, Sir, answered the traveller, it is in
 “ the desarts of *Arabia*, many days journey from
 “ hence ; besides your presents are not ready, nor
 “ your guard, lest the *Arabs* spoil you of your
 “ riches, and prevent your application at the
 “ entrance of the valley of *Bocchim* ; but if you
 “ will permit your servant to direct you in the
 “ choice of the presents, some of which will take
 “ much time in preparing, by the next spring
 “ you may set forward, and speedily find an issue
 “ to your journey.”

Abudab acquiesced in the arguments of the tra-
 veller, and having given orders that he should use
 as he pleased his immense riches, he gave himself
 entirely up to the meditation of the intended
 journey.

The poor traveller having sufficient powers,
 disposed of the riches of *Abudab* to purchase the
 necessary

necessary presents, and hired nine thousand archers to accompany the wealthy caravan of the merchant into the deserts.

The appointed time being arrived, and every thing prepared, *Abudah* took a tender leave of his wife and family, and began his journey with the "poor traveller to the valley of *Bocchim*."

THE MERCHANT ABUDAH'S ADVENTURE IN THE VALLEY OF BOCCHIM.

ON the ninth day of the third month, ere the sun was rising on the mosques of *Bagdat*, was the sumptuous caravan drawn up in long order through the streets of that city, which *Abudah* beheld from his windows.

Five hundred archers mounted on the fleetest couriers, led the van; behind whom were twelve thousand oxen, thirty thousand sheep, and two hundred of the finest horses of *Arabia*.

Next to these came six hundred armed with pole-axes and scymitars, with silken banners displaying the blessings of pasturage, and the utility and conveniency of cattle for the service of man.

After these were driven two hundred camels, loaden with all manner of dried and preserved fruits; a thousand more with all sorts of grain; a thousand with the richest wines; and five hundred with the most pure oil; five hundred more with spices and perfumes; and behind these a thousand armed husbandmen, singing the blessings of
of

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of the earth, burning in censers the most costly perfumes, and bearing flaxen and silken banners, representing the seasons and annual labors of husbandry.

These were of the first day's procession; the second began with five hundred miners armed with sledges and hammers, whom a large car followed, drawn by twenty strong oxen, having within it all the implements of iron, and above in the upper part an hero, who commanded the armed men in the whole cavalcade. Then came five hundred artificers, and after them a car drawn by twenty mules with the implements of lead, and a curious artizan on the top of the car, singing the uses of metals. Behind these came five hundred more artificers, with their different tools, and a car drawn by twenty horses with cast figures, statues and implements of brass, and a cunning artificer on the top of the car. After these followed a thousand artificers in silver, and a sumptuous car of solid silver drawn by twelve unicorns, and laden with plate and silver coin; also an hundred camels behind, laden also with silver; and on the car sat the steward of *Abudah*.

At a small distance from these came forward a thousand armed cap-a-pee, after the manner of *Saracens*; and behind these followed, on sumptuous mules, five hundred of the principal foreign merchants, richly habited, with the emblems of commerce curiously wrought in their garments, who were followed by an enormous car drawn by four elephants, laden with golden emblems and devices, with great quantities of that precious metal;

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metal: the car also was of beaten gold. And into this, taking leave of *Abudab*, ascended the poor traveller, arrayed in purple and gold, and pointing with a golden rod toward the valley of *Bocchim*: and these completed the second day's procession.

On the third day issued forth from the gates of *Bagdat*, the final procession of the caravan of the merchant *Abudab*; a thousand archers began the ceremony, preceded by a martial band of music, and bearing among their ranks fifty silken streamers interwoven with gold, and having the emblems of *Abudab's* family wrought in their centers. Next to these came fifty carriages laden with the richest silks and brocades, and two hundred surrounded the carriages arrayed in the different habits of two hundred nations; after whom came fifty negroes on dromedaries, bearing about their necks strings of the most costly pearl. After these a thousand armed soldiers, after the *European* manner, who at a small distance were followed by an hundred mutes, behind whom came in two hundred palanquins, as many beautiful slaves from *Circassia*, each guarded by four eunuchs, and clad in the richest robes.

The next in the procession was the merchant *Abudab*, drawn in a chariot of pearl of the most curious workmanship, by ten milk white steeds, whose trappings were of gold. As to the garments of the merchant, nothing could be conceived more magnificent; but the splendor of the jewels that were interwoven with the cloathing exceeded the most lavish description: on each side

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the chariot a hundred musicians attended, and fifty slaves burning the choicest perfumes; various splendid banners waved around him, and two hundred friends behind of the highest rank in the city of *Bagdat*, attended the illustrious and wealthy *Abudab*: after whom a thousand archers, and numberless camels laden with all manner of provisions, water and wine, brought up the rear of this magnificent cavalcade.

On the thirteenth day they halted in a plain, bounded on its sides with lofty mountains, and at the further end with a deep forest of cedars and palms. Here the poor traveller descending with *Abudab*, walked forward toward the forest before them.

The traveller led *Abudab* into the forest through thickets almost impervious, save the blind path which guided them forward.

In this manner they passed till the evening, when the traveller, entering a cave, disappeared from the wondering *Abudab*.

The merchant essayed to follow him, but looking into the cave, he found it had no bottom, therefore he was obliged to desist.

The sun was now sinking from the mountains, and the glowing skies seemed to tip the woods with their reddening light. *Abudab* being fatigued, first sought out a tree, and climbing into it, resolved there to wait the dawn of the morning.

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But the severe fatigues had so much exhausted him, that although he had resolved to watch till the morning, yet sleep soon overpowered him, and made him forget either the wonders or the dangers that surrounded him.

Abudah, in the morning, when he awaked, was surprised at an unusual glitter about him, and looking more stedfast, he found the tree wherein he sat to be of pure gold, and the leaves of silver, with fruit like rubies hanging in clusters on the branches. Looking around, he also beheld the face of the country as though it had been changed; for on every side appeared the most glorious palaces that eye could conceive, glittering with silver, gold, and precious stones; so that the whole appeared more like an heavenly, than an earthly situation.

Descending full of wonder from the tree, he found the ground he trod on to be gold dust, and the stones pearls: these were covered with flowers which seemed formed of vegetable crystal, emeralds, and amethysts. Trees and shrubs of silver and gold met his eye, growing almost visibly about him. At the farther end of the prospect he beheld a vast and expanded dome, which seemed to cover a whole plane, and rose to the clouds. This dome shone so brightly by the reflexion of the costly materials of which it was composed, that he could hardly look toward it. However, as it seemed most to take his attention, he advanced up to the dome.

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The dome, which was of entire gold, stood upon three hundred pillars of precious stone ; one emerald formed the shaft of one pillar ; one diamond the capital, and one ruby the pedestal ; the intermediate spaces between the pillars were of crystal, one piece between each pillar ; so that the inside of the dome was visible from all parts. The architrave was of solid pearl, inlaid with curious emblems, composed of festoons of amethysts, topazes, carbuncles, rubies, emeralds, sapphires, and the most sparkling diamonds.

Abudab, though the richest of mankind, was struck with astonishment at the profusion of riches and beauty which he beheld, and entering at one of the four portals (for the dome had four, one to each quarter of the heavens) he beheld an ancient form, seated on a throne, which looked too bright to distinguish what glorious materials it was made of.

A great number of crowned heads attended him, and these were supported by inferior beings, all clad in the most superb vestments.

All around the dome were placed with great beauty and symmetry, numberless heaps of wealth and riches ; and the very pavement on which he trod was covered over with tapestry carpet, representing the riches of the earth, all in their natural colours.

Abudab, as abashed at this amazing magnificence, and beholding such personages within the dome, was retiring, when one of the chief of the attendants,

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attendants, who stood nearest the throne, advancing, beckoned *Abudab* forward.

The merchant obeyed with trembling, and as he came forward, bowed himself to the ground: which the royal personage perceiving who sat on the throne, spake thus to him:

“Fear not, *Abudab*, thou hast ever been a favourite of the *Genius* of riches, I am thy friend; and this journey which thou hast undertaken in honour of me, in hope here to find the talisman of the great *Oromanes*, should not go unrewarded. And first lead *Abudab* (said he to the *Genius* who had presented the merchant) through all my stores, and let him view the riches of the earth: a sight that so many thousands long ardently to enjoy.”

The inferior *Genius* obeyed; and taking *Abudab* by the hand, he led him toward a royal palace facing the eastern side of the dome.

Here as *Abudab* entered the palace, the walls of which were of the purest silver, with windows of crystal, he beheld incredible heaps of that precious metal, all seemingly composed like branches of trees.

“What thou seest here, said the *Genius*, is trifling; for these heaps, which seem to lie on the surface of the ground, really are of the same depth with the center of the earth: so that of this metal alone, there is laid up more in value than all the visible riches of the world.”

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The *Genius* next carried *Abudah* to a second palace, built of pure gold, having windows like the first.

Here also *Abudah* beheld the like profusion of gold, which, like the silver, continued down to the center.

Next he was shewn, in an huge building of adamant, a cistern filled with the fragments of all manner of precious stones and diamonds.

“ These also, said the *Genius*, are not terminated but by the center of the earth. Now
 “ (continued he) as you observed in the two first
 “ palaces, the silver and gold are the little branches
 “ which drop from the trees of this vegetable
 “ valley of riches, as all things on earth are subject to decrease, which are here carefully collected (for the rich are not exempt from toil)
 “ and placed in these repositories, the bottoms of which, at the center of the earth, are grated,
 “ and let out sparingly these smaller fragments;
 “ so likewise of the jewels, which fall like fruit
 “ from the trees, and break into little pieces,
 “ these are all thrown together to serve the earth,
 “ but none above such a size are admitted, nor
 “ indeed could they pass through the grating
 “ below.

“ Thus these metals and jewels mixing with
 “ the earth, and being diffused in its bowels, are
 “ at length stopped by rocks and stones, and so
 “ form mines in different parts of the world,
 “ each requiring the industry and labor of man,
 “ that

“ that they may be brought the more sparingly
“ into the world.”

Abudab, having viewed these things, returned,
and being presented to the *Genius* of Riches;
“ Now, said the *Genius*, bring forth the iron
“ chest, wherein it is said the talisman of *Oro-*
“ *manes* is lodged.”

At the command of the *Genius*, ten of an in-
ferior order brought in an huge chest with fifty
locks upon it; the chest itself was of iron, and
bound round with the strongest bands, which
were harder than adamant. “ There, said the
“ *Genius* to *Abudab*, there is thy reward, return
“ to *Bagdat*, and live in peace all the days of thy
“ life.”

“ Must I then, replied *Abudab*, O beneficent
“ *Genius*, carry with me the chest also, or is it per-
“ mitted that I take from thence the talisman of
“ *Oromanes* ?”

“ Wouldst thou then, replied the *Genius*, take
“ it from its place of security ? Whilst thou dost
“ possess the chest, the talisman is thine own,
“ and the force of man cannot bereave thee of
“ it ? Why then should curiosity prevail over se-
“ curity ? It is written in the chronicles of time,
“ that he who possesseth the talisman of *Oromanes*
“ shall be happy ; seek not, therefore, to disen-
“ tangle the talisman from its present state of se-
“ curity, till it fail thee of its promised efficacy.
“ Take, however, these fifty keys, but beware
“ lest thy curiosity alone tempt thee, for what
E 4 “ mortal

“ mortal can say if its refulgence be not too much
 “ for man to behold.”

Having thus said, the *Genius* commanded *Abudab* to lie down on the chest, and immediately his eyes closed, and not till the morning after did he awake, and find himself in a tent, on the plane, where he had left his immense caravan, but now he found but forty camels, and forty servants to attend him,

Abudab enquired of his servants, what became of the riches and attendants that had travelled from *Bagdat* with him to that plane; but they could give no answer. They said, indeed, that they had heard of such a caravan, and that they had for some time missed their master from *Bagdat*; and that although they went over night to their rest in his house at *Bagdat*, they found themselves with the tents and forty camels loaden with provision on that plane in the morning; and that coming into his tent, they saw him sleeping on an iron chest, and had removed him to the sofa.

“ And is the chest here ?” cried *Abudab*. “ Here
 “ is, Sir, (replied the slave that spoke) an iron
 “ chest of prodigious size, and secured with
 “ many locks.”

Abudab immediately arose, and though he could not unravel the mysteries of his journey, yet seeing the chest, and finding the keys which the *Genius* had given him, he was contented, and ordered them to strike their tents, and begin their march for the city of *Bagdat*.

The

The chest was by long poles made fast to four camels, which were placed in the center of the caravan.

The mind of *Abudab*, though in possession of the chest, was yet not without its apprehensions that the wild *Arabs* might come down upon his little party, and bereave him of his treasure.

The first day the caravan reached a pool of water, and on its banks, the careful *Abudab* ordered his retinue to pitch their tents, and unload the camels from their burdens; and at the same time placed four of his slaves as centinels, toward the four different quarters of his encampment; and ordered the chest, for the greater security, to be buried in the sand under his tent, while he endeavoured to compose himself for slumber. Nor were his fears unreasonable, for at the hour of midnight, a small party of *Arabs* stole down toward them, in order to encamp there for the benefit of the water.

Abudab had notice from his slave who looked toward the west, of their approach; and was likewise informed that their number was small; but such was his anxiety and irresolution, and fear of losing his treasure or his life, that he dared not order them to be attacked, or prepare for flight.

During this ineffectual altercation and struggle of *Abudab* with his fears, one of the slaves more daring than the rest, finding his master fearful, encour-

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encouraged his comrades, and marshalling them in order, led them toward the robbers.

The *Arabs*, who were not more than twenty in number, at sight of a force so much superior, turned their backs, and left *Abudab's* slave in quiet possession of the tents.

But now the slave seeing the *Arabs* flying from before him, and observing the fear of his master, and the great concern that he had for the iron chest, addressed himself to the rest of the slaves, and declaring what immense treasures there might lie hid in that chest, seeing their master had left *Bagdat* to search for it, and had it secured with so many locks, persuaded them to rob *Abudab*, and depart with the riches to some other country, where they might enjoy the fruits of their rapine.

This being easily agreed to, they all in a body advanced to the tent of *Abudab*, who came out to meet, and thank them for their gallant behaviour.

The bold slave thus made answer to his master's thanks :

“ The danger, O *Abudab*, of defending thy
 “ riches, contained in the iron chest with many
 “ locks, fell all upon thy slaves ; while thou who
 “ wert to enjoy the comfort of those riches, didst
 “ lie trembling in thy tent : wherefore we who
 “ have borne the burden, mean also to share the
 “ profits with thee : but that thou mayest see that
 “ we are just, one equal share shall be thy por-
 “ tion, and the rest belongs to those who have
 “ preserved

“ preserved to thee, even the share that will be
“ appointed thee.”

These words being ended, without any regard to either the threatenings or prayers of *Abudah*, they dug up the chest; and having cleared away the sand, demanded of him the keys of the fifty locks.

Abudah, finding them inexorable, besought them that they would at least give him a day to consider of their proposal.—“ What, replied the
“ bold slave, a day? Why, merchant, long ere
“ that will a thousand *Arabs* be upon us, invited
“ by those that fled; and we shall suffer death,
“ and you and all entirely lose the valuable pos-
“ sessions which are doubtless contained in that
“ strong chest of iron.”

It was in vain, that in return, the merchant assured them, that there was nothing therein but a poor talisman, whose virtues they could not know, and promised them all liberty and riches, if they arrived safe in *Bagdat* with the chest. They had gone too far to trust his promises, and the slave who was their ring-leader, ordering all to retire, left *Abudah* for half an hour to think of their proposal.

Abudah, as soon as they had left him, threw himself upon the chest, as one who was grasping all that was dear to him, and with a loud sigh began to lament his fate; when, as before, a deep sleep overtaking him, he sunk motionless on his treasure.

At

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At midnight he awaked, and turning his eyes around, perceived he was in the apartments of his *Teraglio* in *Bagdat*, and that his wife was sleeping near him on the sofa.

The recollection of his happy escape immediately got possession of his mind; and he doubted not but he should find his chest as he had done before.

Wherefore, before he saluted, or indeed thought of his wife, taking one of the sweet-scented lamps, that always were burning in the center of his apartment, he perceived the chest in the very corner where before the box, which caused him so much uneasiness, used to remain fixed.

Abudah now feeling for, and taking out the fifty keys, thought himself the happiest of mankind.

The danger which he conceived the talisman might be in, from lying in a chest so conspicuous, and which he had already experienced, determined him, at all hazards, to unlock with his fifty keys the iron chest, and take the talisman out, and always wear it concealed about him.

With this view he begun to try the first key, which, to his amazement, would fit neither of the fifty locks.

At this he began to suspect, that either the *Genius* of Riches had mistaken, which he could hardly suppose, or that some evil *Genius* had changed

changed them in his bosom. However, said he to himself, perhaps as one key will open none, one also may open all; so taking one by one, he tried them all, but neither of the fifty keys would open a single lock.

Abudab, at this discovery, flung himself on the sofa, and began to lament his miserable fate.

But he soon resolved to try the keys a second time, for, said he, some key I have possibly missed, and such a treasure cannot be expected without much labor and pains.

At this he rose up, and was going toward the chest, when starting at a noise in the center of the room, he beheld the little box, which had been the first cause of all his grief, and was saluted by the old hag, who hobbled out from her confinement, and began to terrify the afflicted merchant in the following terms.

“ O senseless *Abudab* ! to hope that the talisman of *Oromanes* might be bought with riches.
 “ Thou hast indeed a chest, but thou hast neither a means, nor canst thou force open this chest to search for thy treasure ; what then art thou the better for thy possession, or the happier for thy chest of iron ? It will indeed convey thee where thou desirest, and thou mayest rest upon it : but waking, thou feelest the tortures of anxiety, and feelest them the sharpest, because thou fearest to lose what thou canst not enjoy ; go then, and search till thou findest the keys of the fifty locks ; but be not so senseless
 “ less

" less as to suppose, that the *Genius* would have
 " parted with the treasure could he have made
 " any use of it. In a far different country must
 " thou hope to find those keys which will unlock
 " that chest. A joyous country, where serenity
 " every dwells, and pleasure reigns eternal.

" A short respite will I give thee, but ere
 " this moon be passed, let me find you active, or
 " I shall invent double horrors to surround you."

Having thus said, the box closed, and in an
 instant *Abudah* beheld it mounted on the chest,
 which he vainly hoped would have drove such a
 troublesome guest from his house.

And now *Selima*, his wife, awaking, beheld
 with surprize her husband *Abudah* drowned in
 tears by her side. She instantly pressed him in
 her arms, and in transports enquired, by what
 happy fate he was returned.

" Why know you not, replied *Abudah*, that
 " the third morning, as I mounted the car, which
 " the traveller had prepared for me, and was
 " arrayed in my best vestments of gold and dia-
 " monds, having a procession the length of two
 " days before me, and such a numerous retinue
 " of all the nobles of *Bagdat*, and having archers
 " innumerable attending my splendid caravan,
 " which was moving toward the valley.—

" O my dear *Abudah*, said *Selima*, interrupting
 " him, with what madness hath that wicked en-
 " chanter possessed you! what car? what vest-
 " ments?

ments? what procession doth my lord talk of?
 "There came indeed (brought by those who called
 "themselves your friends) a poor wretch here,
 "who has embezzled the greater part of your
 "riches, and who often talked in private with
 "you, and this continued for some months; du-
 "ring which time you never attended to the
 "speech of your friends, but seemed wrapped up
 "in that specious villain, who at last took you
 "to the room fronting the gateway of the city,
 "and there for two days you continued looking
 "out, and seemed to be in raptures, talking of
 "more riches than the world contains: And the
 "third day, though he still continued by you, you
 "persisted he was gone. Yet he went forth, and
 "you followed him, and getting into a little
 "vehicle, he placed himself behind you, and
 "your distressed family have from that day la-
 "mented your absence."

At this recital *Abudah* turned his face on the
 sofa, and spake no more for several hours.

At last, rising from the sofa; "Fool indeed
 "that I was, said he, to trust the account of a
 "miserable impostor, or believe, that the talif-
 "man of *Oromanes* might be purchased with
 "riches!"

"O rather, replied *Selima*, may my lord find
 "peace in this city, and comfort from his family,
 "who adore him."

"'Twas there, answered the merchant, that
 "I once hoped to find it; but satiety, which I
 "will

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“ will not suffer to breed disgust, forces me at
 “ least to be indifferent to the pleasures which sur-
 “ round me ; no, *Selima*, I have a nocturnal moni-
 “ tor, who will not permit me to rest, till I have
 “ made myself master of the talisman of the perfect
 “ *Oromanes*. It is some knowledge to perceive
 “ our errors, and at least I am nearer the posses-
 “ sion of the talisman, as my last journey, though
 “ it has not given me the talisman itself, yet has
 “ furnished me with the means of obtaining it.”

Having thus spoke, he seemed for a time easy and resigned, and endeavoured by love and tenderness, to sooth the affliction of the weeping *Selima*.

The moon passed in all those endearments which holy love inspires, when the persecuted merchant was again awakened by his midnight hag, and commanded to pursue his journey after the talisman of *Oromanes*.

Abudah was about to reply, when on a sudden he heard the most ravishing music, and immediately subtile and precious perfumes filled the chamber, and a small cloud gathering from the roof descended, and expanding, produced to his view a most exquisite beauty, habited like the eternal *Houri*'s, bedecked with chaplets of delicate ever living flowers, holding in one hand a chrystal cup, and with the other pressing out the sparkling juice from a swelling cluster of delicious grapes.

“ Here, faithful *Abudah*, began the lovely form,
 “ receive from these humble hands, the cup which
 “ will inspire you with the knowledge of the
 “ talisman

“talisman of *Oromanes*; quaff off this delicious draught, and reclining yourself on the iron chest, that faithful treasure, will, at a wish, convey you to those happy realms, where, without a guard, the keys of all thy pleasures are preserved.”

At these words, with grace ineffable, she advanced to the transported merchant, who with thrilling joy, received from her ivory hands the rick sparkling draught, and sucked it in with mad delight.

The *Houri* immediately disappeared, and *Abudah* falling senseless on the chest, resigned himself to sleep, and to a second adventure.

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THE SECOND ADVENTURE OF THE MERCHANT ABUDAH IN THE GROVES OF SHADASKI.

A *BUDAH* awaking at the chearful sound of innumerable birds, who sat around him, and strove for mastery in their sweet notes, found himself lying in a lovely pavilion strewed with fresh lilies and roses, and filled with the most ravishing perfumes: the downy sofa on which he reclined, was of the finest silk, wrought with curious devices, and executed with such life and spirit, that flowers seemed in the mimick work to spring forth from under him.

The rising sun which appeared over the blue distant hills, and warmed the awaking day; the choristers of the groves, whose melody was softened by the gentle motion of the air; the unspeakable elegance of the pavillion, which seemed formed by the powers of harmony, and the delicious fragrance of the air, transported the merchant with the most pleasing sensations; he could not for some time believe his existence, but supposed that he was still under the influences of the delightful vision, which had the night before taken possession of him. He turned his eyes on all sides to meet with new delights, which, though sumptuous and costly, owed more lustre to their delicacy and disposition, than to the expensive materials out of which they were formed.

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But if such were the ravishing delights within, *Abudah* thought them much realized, when he was convinced he was awake, and by stepping forward out of the pavilion, he beheld every enchanting object that art and nature could unite.

The pavilion itself stood upon a rising mount, in the midst of a most beautiful green, and was partly shaded by some upright palms, and a scattered grove of oranges and citrons, which on all sides, by beautiful breaks, gave a view of the neighbouring paradise.

The center of the pavilion opened to the lawn, which was beset with elegant tufts of the most delightful verdure.

Blushing and transparent fruits peeped from between the foliage, and every colored, every scented flower, in agreeable variety, intermingled with the grass, and presented to *Abudab's* eyes the garden work of luxuriant nature. Here roses, with woodbines entwined, appeared in beauteous contention: here luscious grapes adorned the barren branches of the stately elm; while beneath strayed the rich flocks, or birds of various feather; some in numbers upon the ground, and some paired in trees, which added a new variety to the scene.

At the bottom of the lawn ran a clear and transparent stream, which gently washed the margin of the green, and seemed to feed it as it passed.

On the other side a grove of myrtles, inter-
mixed with roses and flowering shrubs led into
F 2 shady

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shady mazes, in the midst of which appeared the glittering tops of other elegant pavilions, some of which stood just on the brink of the river, others had wide avenues leading through the groves, and others were almost hidden from the sight by the intervening woods.

Abudab directing his steps towards the stream, found there an elegant barge, manned by ten beautiful youths, whose garments were of azure, trimmed with gold. They beckoned the happy merchant, and received him with the utmost affability into their bark, then all at once plying their resurgent oars, they made the chrystal flood sparkle with their ready strokes.

The boat rode lightly on the buxom stream, and as it passed through the meanders of the current, every moment presented a new and striking prospect of beauties to the delighted *Abudab*. Hanging rocks of different hues; woods of spices and perfumes breathing sweetness over the cool stream; fruits reflected in double lustre in the clear waves; shrubs dropping their roses on them as they passed; flocks and herds standing gazing at their own images in the deep; others drinking of the transparent waters; and some, more satisfied, frisking on the lawns, or chasing each other in sport among the trees.

At length the stream growing wider, opened into a spacious lake, which was half surrounded with a rising hill, on which might be seen intermixed with groves, various gay pavilions, palaces, theatres, rotundos, obelisks, temples, pillars, towers,

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ers, and other curious marks of elegance and luxury; various pleasure-boats were sailing on the surface of the lake, some with gaudy banners fanning the winds, others with pleasing structures for shade and entertainment; in one boat gay musick; in another banquets; in a third deserts of the finest fruit; viands, cooling liquors, and gay company in all, who looked more blooming than the sons of the *Genii*, or the daughters of the *Fairies*. At the extremities of the swelling hill, ran glittering cascades; and o'er the pendant rocks, dropped down the most luxuriant vines, whose modest leaves attempted in vain to hide their luscious and transparent fruit from the curious eye of the observer. At the extremity of the lake, which, by its pure waters, exposed the yellow golden sand on which it wantoned; two streams ran toward the right and left of the hill, and lost themselves amidst the groves, pasturage, lawns, hillocks, and romantick scenes of the adjacent country, where lofty gilded spires, swelling domes, and other curious labors, were partly concealed, and partly discovered by the blue expanse of sky, which at last seemed blended with the country, and terminated the prospect of the groves of *Shadaski*.

The beautiful watermen, who in alternate song kept time with their oars, were now almost at the farther side of the lake, and in the center of the shore, where *Abudah* had beheld the mixed groves, temples, and pavilions.

A little creek, shaded with myrtles and cedars, was the place where *Abudah* was destined to land. Here, as he approached, ten beauteous fair ones,
F 3
dressed

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dressed like the *Genii* of the woods, stood ready to receive him, which they did with the most amiable and pleasing address.

The boat having landed the merchant, shot again swiftly over the lake, and mixed with the gay pageants on the water, while the fair strangers invited *Abudah* toward the palaces which were scattered on the hill.

Having passed through several fragrant avenues of trees, laden either with shade, fruit, or flower, they brought him toward an elegant building, whose front faced the lake from whence they came; here amidst parterres and beds of flowers, a broad plat led them to the entrance of the palace, where all the lavish ornaments of art and sculpture were displayed in the most refined symmetry; light polished shafts, airy devices, highly finished entablatures, and other fanciful decorations, formed the building, which was more calculated to give the ideas of pleasure than magnificence, and had more ease than labor conspicuous.

Toward this mansion the ten beauties led the way, and introduced *Abudah* into a grand hall, adorned with lively groupes of delicate statues, in all attitudes and actions, some representing the lovely wood nymphs; some the naked beauties of the flood; others pursuing lovers; others the coyly willing virgins; who seemed, even in the ivory in which they were carved, to shew a soft reluctance.

Between

Between the statues were pictures of every joy the heart conceives; the luscious banquet; the wild effects of the enlivening grape; the various pleasures of the different seasons; the country and the court; the amorous swains; the gentle fair; the mixed dance; the various seraglio; the gay decked sultana, and the joys of sweet retirement with the favourite nymph. These all were so lively in their different colors and complexions, that they seemed to the eyes of *Abudah* as moving pictures.

Next the ten beauties led the merchant into an inner apartment, adorned with the softest sofas, whose walls were one entire mirror, which reflected the ten beauties to the amorous *Abudah* ten thousand ways; while smiles and soft languishing looks darting from on all sides at once upon him, ravished his senses beyond the power of description.

From this apartment a door opened into a spacious rotundo, lighted from the top by the sun, and the sides supported by emblematick pillars. In the middle of this rotundo *Abudah* beheld a bath, and round it were eleven doors, which led to as many sofas.

Into one of these the ten beauties led the merchant, and prepared him for the bath; and in the others, the ten put off their own superfluous garments; after which they brought the ravished merchant, and plunged him in the bath, which was prepared of warm and sweet-scented waters.

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The nature of *Abudah* could scarce resist the languishing powers of this place, and he sunk into the arms of his fair attendants, who now led him onward to the other side of the rotundo into a wardrobe, furnished with the most airy and fanciful dresses; here every one chose as they liked. *Abudah* was presented by the ten beauties with a pink suit, embroidered with myrtle twigs of silver, and flowers of pearl; but first they sprinkled him with sweet smelling essences, and with a fragrant wash renewed his complexion, and gave to him a second youth.

They next arrayed themselves in costly robes of divers colors, and like *Abudah*, added by that fragrant wash a new bloom to their elegant complexions.

From the wardrobe a door opened to a spacious saloon; here *Abudah* was invited to a sofa, and immediately each fair beauty was loaden with dishes; every luxury, every rarity was there. *Abudah* and his fair company began the banquet, while *Genii* invisible administered to them rich sparkling wines, high sauces, congealed liquors; fruits of every kind, the nectarine, the *Persian* apple, the lordly pine, the luscious grape, the cooling pomegranate, the juicy pear, were heaped before them, till nature was not only satisfied, but tired with profusion. Then followed the full and racy wines, forbidden indeed by *Mahomet*, but not forbidden in the groves of *Shadaski*; the sweetmeat and preserves, and beside these, every luxury which could stimulate and rouse the jaded appetite.

During

During this repast, the beautiful companions of *Abudah* began to challenge each other with lively songs and mirthful jokes, while the rapturous merchant with sparkling eyes, the quick effects of wine and song, beheld each with equal flame, and knew not, in such exquisite variety, where to fix his choice.

The banquet bringing on satiety, after washing they arose, and this lovely train led *Abudah* (the evening drawing on) into the gardens of the palace.

After walking by several cooling fountains and sweet smelling groves, they came to a magnificent terrass, crouded with gay youths and beauties, in the most fantastical masquerades. All nations might be seen upon this variegated terrass, and the beauties of every clime; all conversation was here indulged, though the pleasures of life were the universal topick.

Cooling liquors, fruits, cakes, creams, and wines, were spread on the flowery banks on each side the terrass, and in arbors of oranges and myrtles, or sweet jasmines, where any company, as they pleased retired; behind the trees and shrubs were placed large bands of musick, sometimes inspiring, and sometimes melting the hearts of their auditors.

The Sun was setting, just as *Abudah* had gained the center of this extensive terrass (for his companions had left him to join what company he pleased.) Here he perceived on a large green
planted

planted round with lofty palms, under which grew every kind of shrub, a most extensive building, of an oblong form, and supported by seven hundred magnificent pillars, where the croud from the terrafs were retiring. *Abudab* entered with the rest, and advanced into the room, which was lighted up with numberless lustres, and furnished all round with silken canopies, each having under it sofas of the richest velvet. Here the gay assembly, as soon as the musick from the galleries struck up, began the dance, nor could the pleased merchant refrain from the enlivening motion. Thus passed the fleeting hours, till exercise renewed their appetites for the banquet.

On a sudden, while each fair one, and her enamoured partner, were resting on the sofas, which surrounded the room, a noble banquet was spread, to which *Abudab* was about to rise, when his partner pulling him by his garment, bid him wait till the queen of pleasures honoured that bright assembly with her presence.

Ere long the softest musick began to sound, an hundred choristers in masquerade habits entered the assembly, singing the pleasures of women, company, and wine. These were followed by forty young maidens, scattering roses and violets around; after which came forward, under a canopy supported by twelve beautiful boys, the queen of pleasures; at her approach the company arose, and with the utmost adoration, prostrated themselves before her.

When the queen was seated on a throne at the upper end of the room, and the banquet was
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The Merchant АВОДАН in the Groves of Shadaski.

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about to begin, she ordered her maidens to find out the stranger, who came yesterday, to visit her dominions. Immediately *Abudah* was brought before her, who prostrating himself at her feet, she, with a smile, gave him her hand, and commanded him to arise.

“ O, happy *Abudah*, said the queen of pleasures, whom the fates ordained to bring into these delightful regions, the chest of the valley of *Bocchim*. The superior *Genii* envying the happiness which we unrestrained *Genii* enjoyed, contrived to divide the keys and the chest, which, as tradition declares, contains the talisman of *Oromanes*; and you, O *Abudah*, are the man who are destined to unite them, worthy *Abudah*, for such services, of the love of thy slaves. Come then, thou prince of my affections, and share with me the pleasures of these happy groves.”

She then commanded the company to pay *Abudah* the honors they used to pay her, and, with a pressing tenderness, obliged him to share with her the throne of pleasure.

Abudah now conceived himself the happiest of mankind; the alluring charms of the queen of pleasures, whose beauties were almost too exquisite to behold, caused his veins to boil in mad delight; but when, with all the fondness of a doating mistress, she seized him by the hand, and with eyes brim-full of love, she seemed to gaze with transports upon him, his passion knew no bounds, he commanded the entertainment to cease,
and

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and with tumultuous haste led the yielding queen to the remotest canopy.

And now the company retiring, each under their canopies, the room was all hushed, and silence.

Thus passed away the night in the groves of *Shadaski*. The morning brought reflection and satiety, and *Abudab*, with some impatience, besought the queen of pleasures to surrender him the keys of the iron chest.

“ My ever loved *Abudab*, replied the queen,
“ behold the chest in the center of my temple,
“ and here are the keys for my adventurous hero;
“ go, happy *Abudab*, and purchase a perpetuity
“ in these never-fading arms, by the possession of
“ the talisman of the pleasure-giving *Oromanes*.”

Abudab having received the keys, jumped forward from the pavilion to the middle of the temple; and like a man just entering on a new pursuit, with great impatience began to open the fifty locks.

The locks, being only touched by the keys, flew from their staples, and the merchant in a few minutes, had conquered forty-nine of the obstacles of his happiness: as he was opening the last, “ O queen, said he, come forward, and see
“ me finish this desirable adventure!”

The last lock tumbled off just as the queen arrived at the chest, and *Abudab* besought her to share with him the pleasures of exploring the treasures of the chest.

But

But no sooner did the merchant stoop to open the lid of the iron chest, than a sudden darkness ensued, and in a moment the loud thunder cracked around him, and streams of crooked lightnings, with horrid blaze, encircled the astonished *Abudah*.

The shrieks and cries of the once gay set, who were indulging under the canopies, next struck his ears; some, already blasted by the lightning, withered away; others, the ruins of the temple falling in huge fragments, half buried in the earth; the rest in madness running to and fro in despair, tore each other to pieces.

The red angry lightning still continuing, *Abudah*, in the utmost anguish, looked toward the queen, when, O fearful sight! he saw her soft form parching and contracting by the flames, and her whole body diminishing, till by degrees, instead of eyes brim-full of love, he beheld the little old hag, with fury flashing from her looks.

“Wretch, as well as fool (said she, with a voice that pierced his inmost sense) how darest thou to presume to seek the talisman of *Oro-manes* amidst the vanities and intemperance of this filthy grove!

“But I leave you to enjoy the situation you are so fond of, be this dungeon of lust your prison, here wander, and contemplate the pleasures you have chosen.”

Thus saying, she struck *Abudah* with her crutch, and vanished from his sight; the touch of her
noxious

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noxious crutch filled him with aching pains, and the dead bodies and the groans of those dying around him, inspired the wretched merchant with the utmost horror and despair.

He wandered for a long time in what he now believed an endless cavern, without light; and to add to his wretchedness, every step he took he trod on some venomous creature. The serpents hissed at him as he passed, the toads spit malignant fire, and the asps twining round his legs, spued their venom on him, and marked *Abudab* with a thousand blotches. Thus continued he wandering to and fro, with great caution, about the dismal cavern, not more tormented with the groans of others, than his own dismal and heart-aching thoughts, which made him weep and tremble every step he took.

After many weary searches for an end or place to escape, he felt somewhat larger than common seize him by the leg, upon which the poor wretch supposed he was in the gripe of an enormous serpent, and began shrieking with fear and terror, when a voice, like that of despair, spoke as follows:

“What wretch art thou, who yet remainest
“alive, in this cavern of desolation and death?”

Abudab, though still in terror, was yet somewhat comforted, to find some companion in his miseries, and thus answered him:

“I am, indeed, a wretch, misled in my searches
“after the talisman of *Oromanes*!”

“ What, answered the voice, wast thou fool
 “ enough to suppose, that vicious pleasure was the
 “ road to that noble jewel? It were then, con-
 “ tinued the voice, an easy purchase; but rough
 “ is the path, and high the mount, on which
 “ that treasure is preserved.”

“ Alas, answered *Abudab*, it matters not to
 “ me, where, or how, this talisman is disposed,
 “ who am thus for ever inclosed in these walls of
 “ wretchedness.”

“ We may rise, but cannot sink lower, an-
 “ swered the voice, when we are at the bottom,
 “ and perhaps the most barren ground will yield
 “ the richest mine; be thou but resolved to tread
 “ the crooked and laborious path, and I will in-
 “ struct thee, for within these caverns begins the
 “ winding ascent.”

“ O friend, or *Genii*, or whatsoever else thou
 “ art, returned the merchant, place me but in the
 “ track, and no dangers shall deter me; for what
 “ has he to fear, who is beyond hope?”

“ Take then, answered the voice, thy way as
 “ the cavern descends, and fear not to stoop in
 “ order to rise, for in the lowest part of this cavern
 “ is situated the opening you must ascend.”

As the voice ended, *Abudab* found his feet at
 liberty, and began to feel out for the cavern’s
 descent.

The lower he went, the more filth and stench
 he found; to which, submitting with patience, he,
 by

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by a long passage, sometimes crawling under rugged arches, sometimes wading in mud and dirt, and in total darkness, attained to the end of the cavern, where he stumbled on some narrow steps, but could see no light, and was near suffocated with the noisome vapours.

The winding ascent was so intricate, and clogged with dirt and rubbish, that the merchant worked like a mole in the dark, but by his industry, he gained ground considerably; yet what mostly tormented him was, that as often as he endeavoured to mount, the steps would slip from under him, and he would come tumbling down with a weight of dirt upon him, and then had all his work to do over again.

Nothing but his intolerable situation and lost condition, could have supported the merchant in this odious undertaking; but meanness and wretchedness know no evils greater than themselves.

After various labours *Abudah* arrived at a little kind of resting-place, from whence the steps began to enlarge, and by degrees he perceived from above a glimmering light; to which ascending, the nearer he drew to it, the plainer he could hear a confused sound of voices echoing from the top, which increased as he rose, till he could plainly distinguish it must proceed from some great concourse of people without.

When he had reached the uppermost step, over which an hole opened sufficient for a man to crawl through, the clamours without were so terrifying, that he feared to proceed; at last, considering that death must be the consequence of remaining in the cavern, he boldly ventured forth.

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VOL.

THE MERCHANT ABUDAH'S THIRD ADVENTURE IN THE KINGDOM OF TASGI.

NO sooner did the merchant *Abudah* appear through the opening of the cavern, than ten thousand voices cried out at once, Long live our sultan, whom the mountains of *Tasgi* have brought forth! And *Abudah* looking around, saw an infinite concourse of people round the mountain, and beyond them a most plentiful country, with cities and towns scattered among the vallies which opened to his view.

A number of eunuchs and viziers stepped forward, to disengage *Abudah* from the mouth of the cavern, who was so spent with his infirmities, sores, and fatigue, that he was obliged to be supported; immediately a princely robe was thrown over him, and a costly turban put upon his head; the concourse still crying out, with extasy and rapture, Long live our sultan, whom the mountains of *Tasgi* have brought forth!

Silence being commanded, the grand vizier, with a long train, came toward *Abudah*, and, with all the people, prostrating himself before the merchant, thus addressed himself to *Abudah*.

“ Behold, O thou, before whose presence even
 “ the sun is darkness, behold, O wonder of man-
 “ kind, most sacred progeny of *Tasgi*! thou mi-
 VOL. I. G “ racle

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“ racle of beauty ! thou mirror of perfection,
 “ thou most glorious sultan of earthly princes,
 “ thou diamond of nature, thou guardian of the
 “ world, behold thy prostrate slaves ; whose wish
 “ is only to lay down as thy footstools, and to
 “ be trodden under thy feet as the dust of the
 “ plane ; thine, O sultan, is all earthly happi-
 “ ness ; thine, every perfection of body and mind ;
 “ thine, all power from the mountains of thy pa-
 “ rent *Tasgi*, to the parching desarts of *Shezrallah*,
 “ which forbid the approach of the stranger to
 “ the kingdoms of our invincible sultan. Rule,
 “ therefore, thy slaves, according unto thy plea-
 “ sure, and know but one will in the planes and
 “ cities, which, by thy permission and bounty,
 “ thy slaves inhabit.”

As the grand viziar, still prostrate with the people, uttered these words, they all, with one voice repeated ; O sultan, whom the mountains of *Tasgi* have brought forth, rule thy slaves according to thy pleasure !

Abudah, filled with conceit, and bloated with pride, had almost forgot his pains and infirmities in this flattering applause ; he set his foot on the neck of the viziar with the utmost haughtiness, and commanded him to conduct him to the seraglios of his ancestors. A number of slaves and eunuchs brought a magnificent throne of ivory, with a canopy of golden embroidery thrown over it, into which *Abudah* ascended, and was borne on the shoulders of the grandees and viziers of his new acquired kingdom.

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The retinue winding round the hill, brought *Abudah* in sight of an extensive encampment, which, after the eastern manner, was of different colors; one division yellow, one blue, another white, some red, some green, and all adorned with silver or gold.

In the center of this splendid armament stood the royal tent, which shone with the lustre of the gold and lively blue velvet, of which it was composed, and looked rather like a palace than a tent.

Here *Abudah* was seated in his throne, and the nobles having done obeisance, *Abudah* commanded all but the grand vizier to depart.

The rest being gone, the vizier again prostrating himself before *Abudah*, cried out, "May my lord the sultan of *Tasgi*, ever rule over *Harran* his slave."

"*Harran*, answered *Abudah*, arise, and declare to me the cause of this encampment, and why the armies of *Tasgi* are thus scattered on the planes."

"Our renowned sultan *Rammafin*, replied the vizier *Harran*, made it his custom to take the field in summer, to terrify his foes; but in the midst of this campaign, it pleased the powers, who preside over the mountains of *Tasgi*, to call him from us, and bless us with the presence of my lord, before whom I stand. For since the time that the descendants of *Mahomet* involved

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“involved our kingdom in perpetual bloodshed,
 “we have been warned by the oracles of *Tasgi*,
 “to expect a king from the womb of the moun-
 “tain, that no division of families, or contention
 “among brethren, might disturb the peace of
 “these happy kingdoms.”

“And who, said *Abudah*, are the neighbours of
 “my kingdom, beyond these mountains?”

“They are, replied the viziar, O sultan, an
 “harmless inoffensive race, which was the cause
 “that the sultan *Rammafin* would not make war
 “upon them, although their territories extend to
 “the sea coast, and would be a noble addition to
 “the kingdom of the sultan of *Tasgi*.”

“*Rammafin* then, answered *Abudah*, wanted a
 “nobleness of soul, to sit down contented with
 “less than he might have enjoyed: But *Abudah*,
 “your present sultan, will give their lands to the
 “slaves of *Tasgi*, and extend his dominions even
 “over the waves and the tempest.”

“My royal master will thereby, answered the
 “viziar, gain the hearts of his soldiers, who have
 “long pined in the inglorious lethargies of peace.”

“Go,—bid the trumpets sound then, said *Abu-*
 “*dah*, and let it be proclaimed in the camp, that
 “your sultan *Abudah* will revenge the injuries
 “which the inhabitants of *Tasgi* have received
 “from their perfidious neighbours. Go, *Harran*,
 “and denounce war against the —

“*Shakarabs*

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“ *Shakarabs* (said *Harran* bowing) who have
“ insulted the mountains of *Tasgi*.”

Abudah was going on, but his pains and weakness obliged him to order them to prepare an inner tent for his reception.

While the eunuchs and slaves were attending their new sultan, his vizier *Harran* caused the royal mandate to be proclaimed within the encampment, and commanded the leaders of the army to be assembled together, to deliver to them the orders of the sultan *Abudah*.

The whole kingdom of *Tasgi* was rejoiced at the news of their sultan's expedition against the helpless and innocent *Shakarabs*; so little do subjects weigh the merits of war! and the old and decrepit parents stirred up their children to engage in a service, where cruelty and destruction were honored with the titles of virtue and the love of their country.

Ere the sun began to smile upon the harvests of the *Shakarabs*, the tents of *Abudah* were moving to destroy them; the loud cymbals were clanging in the air, and the brazen trumpets, with their shrill notes of liveliness, seemed to inspire the armies of *Tasgi* with a thirst of glory, and not of blood. The order and discipline of the troops, the regularity of their march, and the sprightliness of their looks, utterly disguised the rapacious purposes of the royal plunderer; who, though but just master of one kingdom, was so eager to get possession of a second, that he destroyed many of his

men in forcing a march over the mountains, which nature had placed as the boundaries of their nation.

The *Shakarabs* having notice of their motions, sent an embassy to meet the sultan of *Tasgi*, beseeching to know the cause of his coming; making the humblest professions of peace, and offering, if any thing had offended him, to make the fullest satisfaction they were capable of; and imploring him, that he would not make war upon a nation, who were ever the friends of the *Tasgites*, and to whom that kingdom had never declared any hostile intention.

To these humble remonstrances *Abudah* replied, that he was not to be taught and directed by such base slaves as the *Shakarabs*; and that whatever intention he might have had originally in entering their kingdom, he now declared he came to punish the insolence of that people, who dared send such dictating embassies to the sultan of *Tasgi*.

He then commanded the ambassadors to be driven from the encampment, and ordered his army to begin their hostilities on the presumptuous *Shakarabs*.

The leaders of the armies of *Tasgi* being ignorant and imperious, every kind of tyranny and cruelty was practised, till the wretched *Shakarabs* being made prisoners, and their wives and families ravished or murdered, the sultan *Abudah* returned to the kingdom of *Tasgi*, with the spoils of the conquered country, amidst the acclamations of the army

army and its leaders; who were so lavish of their praises and adulations, that *Abudab* esteemed himself at least equal to the prophet of *Mecca*.

After *Abudab* arrived at the metropolis of *Tasgi*, his viziars came to enquire of him, where he would bestow the miserable *Shakarabs*, most of whom they had led home in chains.

Abudab was for some time doubtful of their fate, and was at last going to order a general execution, when he recollected the iron chest which was buried in the mountains of *Tasgi*.

“ Let the *Shakarabs*, said the sultan *Abudab*, be
“ condemned to work in the mountains of *Tasgi*,
“ till they find an iron chest with fifty locks.”

At these words the grand vizier *Harran* bowed before the sultan, and said, “ Will my lord dare
“ to send the *Shakarabs* into the womb of *Tasgi*,
“ which his own subjects are forbidden to ap-
“ proach !”

“ Take the rebel *Harran*, said *Abudab*, in in-
“ dignation, and let his head be severed from his
“ body, and his tongue, let the dogs devour.”

The other viziars gladly saw this execution performed on *Harran*, and returned to the sultan, and said, “ Far be it that a monarch of the east
“ should be governed by his slaves. Be the will
“ of the sultan *Abudab* for ever obeyed, as it is in
“ the destruction of the traitor *Harran*, as it is in

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“ the labors of the *Shakarabs* in the mountains of
“ *Tasgi*.”

Abudah hourly sent his viziars to inspect the miners in the mountains, who returned with accounts of the death of thousands, over whom the mountain crumbled, and smothered them in its caverns.

The *Tasgites*, jealous of their mountain, which they supposed was somewhat divine, began to murmur at the impiety of their sultan; which, when *Abudah* knew, he commanded the leaders of his army to chastise them, and to put every tenth man throughout his kingdom to the sword.

At length the fainting *Shakarabs* dug out the chest of iron, and brought it to *Abudah*, who commanded every engine or force to be applied to it to break it open; but in vain, the chest resisted all their endeavours, and would not yield to the utmost force the art of man could bring against it.

Abudah then published a reward to any that should make keys to fit the locks. This several undertook, and succeeded; but as soon as one lock was opened, it shut while the artificer was employed about the second.

Abudah puffed up with pride, was enraged at this disappointment, and commanded fifty men to take the fifty keys, and all attempt it at once; which they did, and were all immediately struck dead; he then commanded a second fifty, but
none

none but his army were near him, for the rest were fled from the tyrant's presence.

Abudah now ordered fifty soldiers to approach when the leaders of the army, moved by his cruelties, and seeing he was about to sacrifice his army as well as his subjects, uniting together, came toward him in a body, which *Abudah* perceiving, and expecting no mercy, leaped on the chest, and trusted himself to its saving power.

Immediately the chest moved aloft in the air, and *Abudah* being stupified and giddy, fell into a deep sleep, and was waisted far from the army and kingdom of *Tasgi*.

THE MERCHANT ABUDAH'S FOURTH ADVENTURE AMONG THE SAGES OF NEMA.

ABUDAH found himself on the iron chest beneath a rock which hung over him, and was covered with a pleasant shade of palms; at a little distance a gentle rill ran bubbling over the stones, and took its course along a narrow valley, which on each side was bounded by rocks and verdant hills,

Here, as he eyed the rural scene, and reflected on his escape from *Tasgi*, he observed a venerable sage gently moving forward along the valley, and, to appearance, directing his steps toward the rock under which he was sitting. *Abudab's* conscience was so alarmed at the sight of an human form, which during his tyrannical reign he had so often defaced, that he strove to hide himself even from the approach of a weak old man; but the sage still advancing with ease and composure, *Abudab*, after some hesitation, suffered him to join him.

The sage, with great obsequiousness, bowed before *Abudab* (who had still the royal turban upon his head, and the ensigns of the regal power about his shoulders) and said, "O prince, who deignest
" to visit these retreats of learning and philosophy;
" whether thou art he whose knowledge was universal, the glory of the east, the sagest
" of sages, the indefatigable *Solomon*, or whether
" thou art here arrived from any neighbouring
" realm in quest of science, and art willing to
" honor

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“ honor our school with thy august presence, permit one of the lowest of the sons of knowledge to conduct you to the temple and seat of learning, which the great *Solomon* here founded in the desert, for the investigation of truth and the discoveries of nature. This vale, which is our only retreat from the sultry sun, or the wide extended desert, winds round to the entrance of our seminary, where every science is taught, and all the fountains of knowledge are disclosed.”

As he spake these words, the sage led the way, and *Abudah* somewhat recovered from his hurry and confusion, said within himself, “ O prophet, how blindly have I wandered ! yet here surely among these springs of knowledge and learning, is the talisman of *Oromanes* to be discovered !”

Abudah arriving with the sage at the end of the valley, beheld the mansions of philosophy. A grand portico first presented itself to his view, built after the model of the *Grecian* architecture ; to this, with the sage, he ascended by a grand flight of steps, and entering the doors of the inner portico, found himself in a spacious hall. “ Here,” said the sage, must even kings remain, till the director of this seat of learning is acquainted with the arrival of a stranger, and his motives for seeking entrance into the sacred college of science.”

“ Give then this message, answered *Abudah*, to your director : that the sultan of *Tasgi*, (for
“ *Abudah*’s

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“ *Abudab*’s penitence had not entirely humbled
 “ his pride) studious of knowledge, seeks in this
 “ philosophick seat, to find the talisman of the
 “ perfect *Oromanes*.”

The sage, after having made obedience to the
 supposed sultan, went in quest of the director,
 and left *Abudab* in the hall, where were many
 other candidates for admission into the college of
 philosophy, and each had his particular sage or
 introducer.

Abudab’s instructor shortly returned: “ Our
 “ director, said he, rejoices to find so great a mo-
 “ narch studious of truth, and bids me declare
 “ (as is customary) that the talisman of *Oromanes*
 “ is the ultimate end of all our researches, and
 “ therefore invites the sultan of *Tasgi* to seek it,
 “ in whatever science he thinks most likely to
 “ contain it. But, added the sage, happily for
 “ the sultan of *Tasgi*, he has met with *Abraharad*,
 “ who can unfold to him the secrets of nature,
 “ and teach him in what recesses the talisman of
 “ *Oromanes* is inclosed.”

“ And are you then, answered *Abudab*, the re-
 “ nowned *Abraharad*, whom my subjects of *Tasgi*
 “ have often described to me as the man, who
 “ knew the properties of all herbs, and roots,
 “ and the minerals of all the earth.”

“ These, O prince, replied *Abraharad*, are the
 “ plainest precepts of nature; but I will unfold
 “ to thee such of her secrets, as none since the
 “ magnificent *Solomon*, have been allowed to view;
 “ for

“ for what was *Oromanes*, the founder of this talisman, but the magician of fire, the great alchemist of the first and most powerful element ?
 “ However, I will not waste your time in words, when I can work wonders to convince you.
 “ Descend then, O prince, with me, into the area of this inner building, in which every science has its separate offices and apartments, and I will bring you to the knowledge of the inmost secrets of nature and art.”

Abudab, rejoicing in his new acquaintance, followed *Abrabarad* into an extensive court, surrounded by porticos, in each of which he beheld several sages teaching their respective disciples.

Abrabarad led *Abudab* to the portico of his own science, where many were busied in the various branches of his art: even in this vestibule, said *Abrabarad*, could I surprise the sultan of *Tasgi*, but I lead him at once to the mysteries of science; so saying, he opened a door that led to an inner apartment, and *Abudab* entering, the alchemist closed the door of his laboratory.

While *Abudab*'s attention was diverted by the variety of instruments and apparatus's, which he beheld in this mimick shop of nature; the alchemist began to order his materials, and set them in furnaces; compounding salts, and earths, and spirits, and varying his experiments according as he saw occasion.

“ Patience and perseverance, O sultan, said
 “ *Abrabarad*, are the tools of an alchemist; with-
 8 “ out

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“ out these he could not work, as hidden causes
 “ so often vary and perplex his operations. The
 “ secret which I am now preparing, is what gave
 “ the great *Demogorgon* power to dissolve all na-
 “ ture; but as it is a tedious process, and the
 “ furnace as yet gives but the third degree of
 “ fire, I will shew you what great effects, lie
 “ hidden in the meanest causes, that you may
 “ conquer the prejudices which custom may have
 “ rooted in your mind against any particular
 “ modifications of matter; for the whole earth
 “ that you view, is one confusion of materials,
 “ out of which, by separation, conjunction, affi-
 “ milation, unity or disjunction, may every ap-
 “ pearance of nature, and many which she has
 “ never discovered, be formed. You see the seed
 “ drawing to itself atoms, capable of forming
 “ wood and various fruits; from this seemingly
 “ tasteless earth, arises first the harsh, then the
 “ sour, and lastly the luscious grape, concocted,
 “ meliorated, and perfected in these different
 “ stages, by the subtle alchemy of the sun. You
 “ see in others, the bitter, the salt, the tart, and
 “ the sweet, all drawn from the same earthly
 “ bed or well: so likewise, O sultan, is the ge-
 “ neration of all things; the semen is a kind of
 “ standard which marshals each under its parti-
 “ cular banner. Now as these are all, by affec-
 “ tions and sympathies of size or quality, natu-
 “ rally led by these causes to conjunction and
 “ unity, so also have they all aversions, that is
 “ to say, particles discordant, which are capable
 “ of separating them, whereby their cohesion,
 “ unity, and substance is destroyed, and they
 “ themselves are rendered discontinuous and re-
 “ solvable

“ solvable into their first principles or rude atoms ;
 “ thus, what we call corruption, is really no
 “ more than a new modification of matter, which,
 “ according as it is agreeable to our senses and
 “ perceptions, we call by names, conveying agree-
 “ able or disagreeable ideas ; thus the ferment of
 “ the grape, we call a making, or creation of
 “ wine ; and the ferment of vegetables, which
 “ resolve themselves to a kind of muck or ma-
 “ nure, we call putrefaction, though they are be-
 “ gun by one and the same process in nature : so
 “ again the change of an egg, into one living
 “ animal or bird, we call breeding ; but the
 “ change of another, by staleness, into a thou-
 “ sand maggots, we call corruption. But yet,
 “ whatever may be our notions and ideas, they
 “ are never lost or destroyed materially, though
 “ they are formally ; all returns to the common
 “ bed of nature, and there lies dormant, till called
 “ forth by sufficient causes, into different forms.

“ Hence it is, O sultan, that the alchemist
 “ taking this universal bed as the ground-work
 “ of his science, and acting, as nature does, by
 “ the force of the nobler and more vivifying ele-
 “ ments, teaches mankind the powers of separa-
 “ tion and composition, and hence he is able to
 “ proceed or move backward in his work, and
 “ can either stop, reduce, or drive forward, the
 “ matter which he guides. Thus, O sultan, you
 “ perceive those two bottles of transparent liquors,
 “ you see by mixing them, they instantly change
 “ and become red ; so the small plant which you
 “ set in water, though fed by that element only,
 “ produces green leaves. Now these waters may
 “ again

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“ again be rendered transparent by other mix-
 “ tures, may be disunited, and reduced to their
 “ former state ; or by other additions, you see, I
 “ render them blue, or black, or green, or yel-
 “ low ; yet all these beautiful colors and pheno-
 “ mena, are caused by a few common and natural
 “ causes.”

Abraham then ordered the laboratory to be darkened, and immediately the sultan beheld among vivid flashes, this writing in fire upon the walls. *The sultan of Tasgi shall be satisfied.* At this sight *Abudab* was transported ; whereupon *Abraham* said, “ O sultan, let not appearances
 “ either slacken, or too rashly inspire your re-
 “ searches ; this luminous appearance is natural,
 “ drawn from the most refuse of materials, and
 “ may serve to convince you, that wonders lie
 “ hidden in the most disagreeable formations of
 “ matter.—But I see the colors arising in the fur-
 “ nace, all that is bright to the eye ! what flashes
 “ of red, blue, green, yellow, purple, white,
 “ arise from my work ! brighter, O sultan, than
 “ the rubies or the emeralds of thine empire !”

Abudab looked at the furnace, and saw the most glorious colors arising from the crucibles of *Abraham*.

“ These, continued the sage, are signs that
 “ my universal *Menstruum* is near perfection, and
 “ now all nature will be opened before me.”

“ What, answered *Abudab*, is the mixture you
 “ are making in the furnace an universal dis-
 “ solvent ?”

“ Yes,

"Yes, said *Abraharad*, it is."

"Then, replied the merchant *Abudab*, the talisman of *Oromanes* will soon be my own."

"It may possibly, resumed the sage, require some time to seek out where it is deposited."

"That, said *Abudab*, I know, for it is inclosed in the iron chest which you saw me sitting upon under the rock, which has hitherto resisted every application of force or art."

"Hast thou then, O royal sultan, cried *Abraharad*, the chest of adamant with fifty locks, said to contain that precious jewel, that philosophick talisman, which can give life, immortality, riches, honor, and happiness to the possessor?—But see my work is finished, the blueish vapour rises, and my *Menstruum*, the key of nature, is completed. Let us then hasten with it to this chest, and release the treasure of my royal sultan."

"Rather, replied *Abudab*, will I go and bring it here, which by its virtues I am able to perform, and *Abraharad* shall exercise his authority over this stubborn matter, and reduce it to its former atoms."

Abudab then leaving the sage, returned to his chest, and seating himself thereon, was, at a wish, conveyed with his treasure into the laboratory.

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The sage *Abraham* having viewed the chest with rapture, took out his crucible, full of the universal *Menstruum*.

“ Alas, said *Abudab*, O sage, be not deceived;
“ can that which dissolves every thing, be con-
“ fined by a crucible?”

The sage grew pale at the merchant's reproof, and with the utmost vexation threw his *Menstruum* on the ground, where the harmless liquor continued, without altering itself, or the earth that supported it.

“ Alas, said *Abudab*, where now is alchemy !”

“ I have a cold fusion, answered *Abraham*,
“ though an hot one is denied me, for I will send
“ the lightning, which melts the sword, and
“ leaves the scabbard unhurt, through that stub-
“ born piece of mechanism.”

A new apparatus being now fixed, the sparks and flashes began to issue through the sides of the adamant, and *Abraham* exulting, and impatient to hasten the effect of his mimic lightning, stepped nearer to the chest, when the flash altering its course, drove violently through the temples of the sage *Abraham*, and reduced him to ashes.

At this dreadful catastrophe, *Abudab*, whose hopes were raised to the highest pitch, ran out of the laboratory with frantic wildness, and filled the area with his groans and complaints.

Here,

Here, as he wandered about, tormented by passion and disappointment, a sage, with a steady and composed mein, advanced from one of the porticos toward him, and with great seeming unconcern, said, "O wretch, why will you neglect the possession of the talisman of *Oromanes*, which it is in your power to enjoy?"

"Canst thou assure me of that?" answered *Abudah*, in transports.

"I can assure you, replied the sage, that you are, at present, incapable of making use of it."

"And therefore it is, I suppose, said *Abudah*, that I am thus for ever deceived, when I think it within my grasp."

"It is even so," answered the sage.

"Then teach me, O friendly sage, continued the merchant, how I may come to the true enjoyment of this valuable treasure."

"Must not happiness, said the sage, be seated in the mind?"

"It must, it must, replied *Abudah*, and I have neglected my mind, to search for it among bodily enjoyments. O what a new scene have you, O greatest of sages, opened to my view! But proceed, O heavenly instructor, and perfect the cure you have begun."

“Cool and moderate your grief, this night,
 “answered the sage *Gherar*, and to-morrow, if
 “I find you dispassionate, I will unmask your
 “mind, which at present is beset by worldly
 “objects.”

Thus saying, the sage *Gherar* introduced *Abudab* among his scholars, and provided him apartments in his portico.

Early the next morning the sage *Gherar* attended *Abudab*, and led him forth towards the valley that fronted the building dedicated to science and instruction.

“How delightful, said *Gherar*, are the sweet
 “dews that are again rising at the call of the
 “morning sun! The groves seem like man re-
 “freshed by the silence of the night, and the
 “grass is capable, by this relief from nature, to
 “stand against the fiery beams of the noon.”

“It is indeed, answered *Abudab*, a glorious
 “morning, and looks more like a new creation,
 “than a scene which has already lasted such
 “numberless ages. O how happily might man
 “spend his days in such sweet retirements; no
 “cares to molest him; no storms to beat upon
 “him; no human desolations to suffer from.”

“Such, answered *Gherar*, are the dreams of
 “folly, and the conceits of infirmity; conscious
 “of your weakness, I led you to this scene, in
 “order to convince you, how incapable you are
 “of happiness; if the brightness of the sun, and

“ the vapors of the morning, can so affect you
 “ with pleasure, the want of them will be pain-
 “ ful unto you. In these gratifications the soul
 “ is totally passive, and must be fed by the senses;
 “ thus she is taught to rejoice at the wanton
 “ touches of a finger; at the tickling of a luxu-
 “ rious palate; at the odors of a fading flower;
 “ at the sounding undulations of the circumam-
 “ bient air; or at the accidental objects that
 “ play upon the eyes of a trifling circumscribed
 “ animal.

“ But the purity and immortality of the soul,
 “ teaches the philosopher to govern the corrup-
 “ tions of the flesh, and not to suffer the body to
 “ be the master of the mind; the momentary
 “ pleasures or evils of life, are alike indifferent to
 “ him, who, conscious of his perfections, and
 “ complete in his own virtues and immortality,
 “ can smile amidst the horrors of dissolving na-
 “ ture, and preserve a firmness and indifference,
 “ when even the whole earth is crumbling to its
 “ original chaos; and if these things affect not
 “ his self-fortified breast, how little will he re-
 “ gard the common accidents and vexations of
 “ life! if he drops a limb, his immortal part is
 “ nevertheless unimpaired: if he suffers hunger,
 “ still his mind is fed with never-failing plea-
 “ sures; if power throw its arbitrary chains
 “ around him, his soul is still free, and can mock
 “ the tyrant’s rage, and defy his malice. In
 “ short, O *Abudab*, the true philosopher is capa-
 “ ble of every pleasure, and released from every
 “ ill; the beauty of virtue has eternal charms for
 “ his contemplation and possession; the changes

“ of mortality have nothing that can move, trans-
 “ port, or disquiet him; he neither hopes nor
 “ fears; he neither admires nor dreads; and al-
 “ ways wears within his breast, a contentment
 “ more unvariable and unshaken, than all the
 “ treasures upon earth, because nothing earthly
 “ can disquiet him.”

As the sage *Gherar* spoke these words with an
 heart-felt pride, *Abudab*, transported at his doc-
 trines, was about to answer, when a fierce tyger
 bursting from the thicket, with eyes flashing
 dreadful fires, and a mouth begrimed with human
 gore, sprung violently toward the sage and his
 pupil. *Abudab*, who had not so entirely forgotten
 his worldly wisdom, as to stand perfectly un-
 daunted, leaped into the brook that divided the
 vale, and swam across, as knowing the tyger
 would not follow him through the water.

Having reached the opposite bank, he looked
 toward the sage *Gherar*, whom he saw running
 with the utmost precipitation before the voracious
 tyger; but his flight was vain, the monster over-
 took him, and leaping upon the sage, tore him
 limb from limb, while *Gherar* filled the woods
 and the vallies with his piteous cries and lamen-
 tations.

“ Alas,” sighed the merchant *Abudab*, as he be-
 held the wretched end of *Gherar*, “ how vain is
 “ it for weakness to boast of strength, or for man,
 “ who is infirm, to deny the reality of what he
 “ must hourly feel! To boast of a power over
 “ nature, is, I see, the end of philosophy, which
 “ should

“ should only with wonder contemplate what it
 “ cannot scan, much less ought the reptile man,
 “ to vaunt itself superior to the blessings or scour-
 “ ges of him who is the ruler of the universe.”

With these reflections *Abudah* arose, and being
 fearful to venture on the other side of the brook,
 he advanced up a lawn, which, winding between
 two mountains, brought the merchant into a spa-
 cious plane; where he beheld innumerable flocks
 feeding upon its surface, and shepherds and shep-
 herdesses tending their innocent charge.

“ Here, said *Abudah* to himself, here is neither
 “ pomp, nor luxury, nor vanity; here is rural
 “ peace, and quietness, and tranquillity, which
 “ know no sorrow.”

As thus *Abudah* mused within himself, he ad-
 vanced toward the shepherds and their flocks,
 when one passing near him, immediately ran with
 the utmost precipitation among the rest, crying
 aloud, “ Fly, fly, O my wandering and distressed
 “ friends, for the tyrant of *Tasgi*, not content
 “ with driving us out from the land of *Shakarah*,
 “ is come down to bereave us also of our flocks
 “ and herds.”

Abudah was touched to the soul at this scene of
 distress and confusion, which his former passions
 had occasioned, and called to the poor wanderers
 to stay; but they, fearful, and lamenting, drove
 their flocks along the plane, and with dread looked
 back, expecting to see again the cruel armies of
 the *Tasgites*.

One old venerable *Bramin* alone, unable through age to follow the *Shakarabs* whom he had for many years instructed, sat with a majestick composure, on a square stone which stood at the entrance of his cell; as *Abudab* advanced, he arose, and made obeisance, saying, "Know, O sultan, " I rise not to the tyrant of *Tasgi*, but I bow before him, whom it has pleased *Alla* to set over his people; but wherefore shouldest thou seek " to do evil, that thou mayest reap good; are " then bad actions capable of salutary ends, and " is evil predominant, that purity may triumph? " Alas, O sultan, not such are the means of obtaining the talisman of the great and perfect " *Oromanes*; purity and perfection, such as man " may attain unto, true virtue and benevolence, " and a faithful religion, are the means of possessing that treasure.

" Hasten, therefore, O man, to the tomb of the prophet, and there confess the follies and iniquities of thy researches; and learn, from that fountain of purity and truth, the will of him who ordained you to this hitherto ineffectual toil."

" Good and pious *Bramin*, replied *Abudab*, " much have I abused both the gifts of providence, and you, and your poor innocent and distressed nation; but direct me in my journey " to *Medina*, for I seem hitherto to have trodden " on enchanted ground."

" The chest of adamant will convey you to *Medina*," answered the *Bramin*.

" I left

“ I left it, replied *Abudab*, in the mansions of
“ philosophy, which may not be found without
“ crossing the brook, and risking the fury of the
“ tyger.”

“ There is, answered the *Bramin*, a path that
“ leads from hence, round the brook to the back
“ of that mansion, into which a small bridge will
“ carry you over the brook, and may *Mahomet*
“ prosper your undertaking !”

Abudab then took leave of the sage, assuring
him, that the *Tasgites* knew not of his place of
retreat, and that he might rest with the *Shakarabs*
safely there, for no evil was intended them.

The *Bramin* blessed *Abudab* as he parted.

The sultan merchant hastened to the seminaries
of learning, where taking possession of his chest,
he threw himself on it, in full assurance that he
should awaken in the temple of *Medina*.

In a short time, the merchant *Abudab* found
himself in an awful mosque, reclining on the chest
of adamant; on one side stood the box which
used to haunt his chamber with the diminutive
hag; and on the other, a large cistern of water.

Presently, with mildness in his aspect, stood
the *Genius Barbaddan* before him.

“ At length, said he, *Abudab*, receive the true
“ keys of the adamantine chest.”

At

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At these words, the merchant *Abudab* approached the *Genius*, and having prostrated himself before him, received the long expected keys.

“Begin, said *Barhaddan*, O *Abudab*, and search for thy treasure.”

- *Abudab* obeyed, and in a moment the locks of the chest flew open.

Abudab, with a consciousness and dread, lifted up the lid of the chest, when instantly flew out a thousand feathers, so that they covered the whole pavement of the mosque.

- “Now, continued *Barhaddan*, put in thine hand, and draw forth the contents of the chest.”

Abudab obeyed, and first he took up a beautiful but bleeding hand, with a curious bracelet of diamonds.

- “That hand, said *Barhaddan*, was severed from the body of a fair sultana, by a slave who could not unlock the bracelet. Dost thou think, *Abudab*, the wearer was the happier for that ornament?”

As *Abudab* was going to draw again, out stepped a poor wretch, loaden with his bags of gold, trembling and looking behind.

Next, on a sudden, a gay youth with a poignard, stabbed the miser to the heart; upon which, several

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several women in loose attire, came and shared with him the spoil, and began dancing and singing.

These were followed by a croud, among whom was a crowned head, who ordered his soldiers to fall on them, and destroy them; then came a superior force, and put a bowstring around the neck of him that was crowned; and another stripped the crown from his head.

After these came several madmen, some with wings on their shoulders, some with wheels; which they strove always to keep in motion; some looking unto the skies, some drawing circles in the air with straws, some gabbering ridiculous notions, that the same quantity was both more and less than itself.

When these were passed, *Barhaddan* asked *Abudab*, "Dost thou understand these things?"

"I understand by them, answered the merchant, (and also by my travels) that neither riches, nor gaiety, nor honour, nor power, nor science, nor learning, nor obscurity, is free from the common accidents of life, and that therefore these can never lead us to the perfect talisman of *Oromanes*."

"What didst thou understand by the feathers?" said *Barhaddan*.

"I knew not their meaning," answered *Abudab*.

"They,

“ They, continued the *Genius Barbaddan*, were
 “ the thousand light, airy, inconsistent hopes and
 “ wishes, which lie on the top of every man’s
 “ heart, which have some kind of tendency to
 “ the talisman, and so they are the first on the
 “ top of the chest.

“ And now, O merchant *Abudab*, said *Bar-*
 “ *baddan*, art thou convinced that the talisman
 “ of *Oromanes* could not be treasured among such
 “ refuse as these? Shut down, therefore, the
 “ chest, and attend with silence to the scene
 “ which will follow.”

Abudab obeyed, standing like a mute with his
 hands before him.

“ Now thou wicked hag, said *Barbaddan*, thou
 “ evil *Genius*, who lovest to torment and mislead
 “ mankind, come forth.”

At these words, the little box fell to pieces, and
 the hag came trembling out on her crutches before
Barbaddan.

“ I know, said the pure *Genius*, thy implaca-
 “ ble nature, and that thou delightest only in
 “ mischief and evil; but that you may have some
 “ awe for those who regard mankind, stand here,
 “ and see me purge the man, whom thou hast en-
 “ slaved with worldly thoughts and desires.”

Barbaddan then commanded *Abudab* to wash
 himself in the cistern; which having performed,
 he

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he ordered him a second time to open the chest of adamant.

Abudah obeying, looked in, and saw only a little book, which *Barhaddan* bid him read, and he read these words aloud :

“ Know, O man, that human nature, which is imperfect, cannot attain to perfection ; that true happiness, which is the real talisman of Oromanes, being immortal, can be enjoyed by immortals alone. That man, being a creature, is subject to the commands of his Creator ; and therefore a knowledge of his will, and a faithful obedience to it, should be the first and last pursuit of mortality ; till it please the eternal power to remove him from trial to perfection, from earthly misery, to the eternal happiness of a glorious paradise.”

As he ended these words, *Abudah* fell prostrate in the mosque, and adored the eternal power above. Which the *Genius* seeing, commended him.

Then *Barhaddan* turning to the hag,—“ Go, said he, false and wicked *Genius*, into that chest, and there, for fifty years, contemplate the happiness you are so anxious to recommend.”

The hag trembled and obeyed ; the chest closed with violence, the locks fastened themselves on, and the whole was taken up like a whirlwind, and vanished away.

Abudah

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Abudab then looked around to thank the friendly *Genius*, but he was gone; and what surprised him more, he found himself on his bed at *Bagdat*, and his wife and family weeping around him.

As he moved, *Selima* in transports ran to him, and asked him, if the life were in him?

“ In me, said *Abudab* ! Why, woman, I have
“ been travelling these three months; I have seen
“ various countries and kingdoms; I have (but
“ would I had not) been crowned a sultan.”—

“ O, interrupted *Selima*, my lord raves again.
“ Thy children and servants know, O *Abudab*,
“ that for four days, thou hast slept upon this
“ sofa, and we feared you were dead.”

“ Was what I have seen a dream? replied
“ the merchant *Abudab*; then blessed be the pro-
“ phet, who has added unto me knowledge with-
“ out guilt!”

“ But now, my lovely *Selima*, said *Abudab*,
“ I am released from those terrors and uneasi-
“ nesses, which have made me a burden to thee
“ and myself. Yes, *Selima*, I have learned to
“ be content, the utmost man must expect on
“ earth; I have learned to be obedient to *Alla*,
“ and to love and cherish my family, and to do
“ good to mankind.”

At these words, he again embraced his wife and children, and the day was spent in decent endear-

THE TALES OF THE GENII. III

ments; nor lived there an happier or more resigned and chearful family in *Bagdat*, than in the house of the merchant *Abudab*.

When the *Genius Barbaddan* had finished his tale, *Iracagem* arose from his throne, and humbled himself before him; then turning to the august assembly, he thus addressed the pupils of his immortal race.

“Hear, O ye reptiles, whose life is a span,
 “and whose habitation is as the dust in the
 “whirlwind, who look toward the earth, and
 “see not below the sand that covers it, and to
 “the heavens, but the cloud interveneth and
 “darkeneth your search; seek not for durable
 “joys in a world of vicissitude; nor for happiness, which a moment shall alter, as the sea breeze blots out the writing of a child on the sand. The eye which is mortal, cannot see that which is unchangeable, neither can the taste of man be satisfied with variety. Wait then ye sons of clay, with patience, till ye be translated into the gardens of ever-living pleasure, into palaces which moulder not with the storm, into mansions which time must for ever admire. And know that happiness is with *Mahomet* and *Alla*, and that the talisman of *Oromanes*, is to obey God, and to love his commandments.”

“Thanks, gentle *Barbaddan*, continued *Iracagem*, thanks be to thy industry and care; well hast thou inculcated the lessons of morality
 “and

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“and the doctrines of truth. Say then, my noble brother, said *Iracagem* to *Mamlouk*, where has *Mamlouk* been employed in the service of mankind?”

“To teach the doctrines of truth, replied *Mamlouk*, has been the endeavour of *Mamlouk*; how I have succeeded, learn from the tale of the dervise *Alfouran*.”

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THE DERVISE ALFOURAN.

TALE THE SECOND.

ALFOURAN, by the sanctity of his manners, and the abstemiousness of his diet, had gained the hearts of the whole province of *Eyraca*; but none was more captivated with the holy dervise, than *Sanballad*, the son of *Semi*, a merchant in *Bassora*, whose father intended to bring him up in the mercantile business, which he himself professed.

The hermitage of *Alfouran* was situated in a wood, near the suburbs of the city. It was formed out of a stupendous rock in the side of a mountain, and contained two cells, the outermost of which served for the common purposes of life, and the innermost was set apart for the private devotions and religious ceremonies of the sanctified dervise.

A small spring, which ran trickling down the rock, supplied him with the purest water, and

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fell into a basin, which the industrious *Alfouran* had scooped out of the bottom of the rock, from which the water overflowing, descended in a gentle rill to the wood, and ran purling among the trees; sometimes discovering itself by its glittering surface, and sometimes gliding imperceptibly through the thickset bushes which grew upon its banks.

A little plane opened before the door of the cell, which by the shade of the lofty trees that surrounded it, and the constant attention of the sage to sprinkle its surface, ever preserved a most beautiful verdure.

The tall and stait cedars and palms which overshadowed this delightful retreat, at once secured it from the scorching sun, and afforded a most beautiful and majestic appearance, mixt with an awful solemnity, which struck the heart, and demanded the reverence of every beholder.

To this habitation of *Alfouran* did thousands resort, at the rising of the sun, to hear the instructions of his mouth, and dwell upon the sweet accents of his persuasive tongue; even the labors of the day were forgotten, while he charmed their ears; and the poorest subjects of *Bassora* refused not to follow the sage *Alfouran*, though the work of their hands was neglected and undone.

The pious *Sanballad* was ever a constant attendant at these captivating lectures, and drank deep of the instructions of the dervise of *Bassora*.

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His soul was animated by the example of the self-denying sage: he scorned the mean employments of a dirty world, and sought earnestly to bury himself in the glorious solitude of *Alfouran*.

One day, after the dervise had been exhorting his hearers to trouble themselves no longer with the concerns of life, nor the transactions of mortality, *Sanballad* presented himself before him, and having done obedience to the holy man, he intreated *Alfouran* to initiate him into the mysteries of his happy life.

Alfouran looked earnestly at the youth; he beheld his complexion, his modest beauties, his eyes streaming with penitential tears, and his heart heaving with the full sighs of sorrow and contrition.

“ And canst thou, O young man, said the dervise, leave the vanities of this life, to spend in solitude and abstemiousness the sprightly hours of youth? Canst thou quit all worldly connections, thy friends, thy relations, thy engagements, thy business, and thy pleasure, and prefer before them the constant company of an aged dervise. If thou art so resolved, let me first have a trial of thy faith and submission. Ascend this craggy rock by the steps which I have hewn in its side, and sit on the stone which is dedicated on its surface to the pure solar fire. There remain while the sun melts thee by day, and the moist unwholesome dew fall on thee by night, till three days are accomplished, and I will bring thee of the choicest

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“viands which the rich men of *Bassora* send daily
 “to tempt my appetite; of which if thou tastest,
 “or to which if thou dost incline thy mind, the
 “curse of the god of fire be upon thee.” -

At this command *Sanballad* arose with joyful looks, and began to ascend the holy mountain.

He spent the first day in a solemn silence, not daring even to look up or move from his posture, but kept his eyes fixed on the ground, and in secret implored the strengthening assistance of the founder of his faith.

The second day *Alfouran* set before him a sumptuous banquet, which his disciples at his command, had brought from the city; for it was daily the custom of *Alfouran* to receive such presents at their hands, not, as he said, for his own use, but to fix him stedfastly in his forbearance from those pampering repasts. They stood every day exposed on a table formed out of the living rock in his cell, and at noon the dervise ascended the hill to burn them at the holy fire, which he kindled from the sun.

Sanballad looked not at the tempting viands till *Alfouran* commanded him, and then persisted religiously in his resolutions; which, when the dervise perceived, he extolled his faith, and exhorted him to continue obedient to the instructions he had received.

The third day the poor youth was nearly exhausted with watching and fatigue, nevertheless

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Alfouran endeavoured, by the most artful temptations, to draw him from his purpose, but in vain; the pious *Sanballad* triumphed over his temptations, and at length fulfilled his commands.

Being now partly initiated, the dervise, after having fed him, conducted him down from the mountain to the cell beneath; and leaving him for some time to rest and refreshment, he alone ascended with his daily offerings to the altar of fire.

In this act of devotion *Alfouran* continued the remainder of the day, during which time *Sanballad* heard the most ravishing musick, which seemed to descend through the mountain, and filled the cells with its enchanting harmony.

And thus was the dervise's time divided; in the morning he preached to the multitude, whilst the careful *Sanballad* received their offerings, and laid them on the stone table in the cell.

At noon the dervise ascended with the offerings, and the young man was ordered to pursue his private devotions in the innermost cell, and was taught to expect those heavenly sounds, if his prayers were accepted. When the sun left the horizon, *Alfouran* descended to the place, where *Sanballad* spread some roots on the turf by the spring, and the dervise and his scholar made their single and abstemious meal.

The young dervise was enraptured at the precepts and sanctity of his master, and the inhabitants of *Bassora* brought daily their riches, and fine

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vestments and delicacies, that *Alfouran* might sacrifice those unworthy objects of their affection on the altar of the sun.

Nor were the prayers of *Sanballad* rejected, for he daily obtained a grateful token from the powers he worshipped, and was charmed with the heavenly musick which sounded through the rock.

In this manner did *Alfouran* and his pupil dedicate their time to the invincible powers of fire, till the whole city of *Bassora* was converted to the religion of the dervise ; and, neglecting their trade, all flocked regularly to imbibe the instructions of his lips.

But what even in the midst of his sanctity, preyed upon the heart of *Sanballad* was, that his master *Alfouran* did not suffer him to ascend the mountain. When he asked the dervise the reason why he was denied that holy office, *Alfouran* would answer,

“ Know, O young man, that he only is fit to
 “ make such a sacrifice, who by long and patient
 “ abstemiousness has sanctified his mind, and
 “ purged it from the desires of mortality. No,
 “ *Sanballad*, you must serve a longer term of years,
 “ and persist in your religion for many suns, ere
 “ you be admitted to that, the greatest and noblest
 “ work of man ; wait therefore with submission,
 “ and doubt not but when thou art accepted, the Deity of Fire will call thee to his
 “ service.”

If

If *Sanballad*'s impetuous desires to serve, like *Alfouran* in the cell of the worshipper of fire, could drive him against the inclinations and commands of his parents, to act under the banners of *Alfouran*, it is not to be wondered, that he was now as eager in desiring to be jointly admitted into all the services of his master.

The bed or resting-place of *Sanballad* was on the stone table in the outward cell, *Alfouran* slept on a floor of flints within.

It was the hour of midnight, when *Sanballad* still revolving his favorite desires in his mind, heard the wind rustle through the grove; the moon played on the surface of the water, in the basin which stood without, when on a sudden, *Sanballad* discerned at the door of the cell, the figure of a little old man; he immediately endeavoured to cry out to *Alfouran*, but he found his tongue cleaved to the roof of his mouth. The little figure advanced, and stood before the astonished and motionless *Sanballad*.

" I am, said the spectre, the good *Genius* which
 " presides over thy wayward fate. *Alfouran* this
 " very night did meditate thy death, and intended,
 " to sacrifice thee to his barbarous god. You
 " are, young man, too inquisitive for this myste-
 " rious religion, which requires a blind and un-
 " suspicious faith: but in compassion to thy
 " youth, and being willing to vindicate the truth
 " of thy much injured prophet, I have taken this
 " opportunity, while he is in his first sleep, to
 " warn thee of thy danger. I must not assist thee
 I 4 " further,

“ further, for *Alfouran* possesses the signet of the
 “ *Genius Nadoc*, which he stole from a *Bramin* of
 “ the most exalted piety. But if thou art reso-
 “ lute, go fearless into this cell, and boldly thrust
 “ thy hand into his bosom, where it ever lies
 “ concealed. If thou canst but for a moment
 “ snatch it from him, thou art safe; for when it
 “ is in thy hand, its virtues will be obedient to
 “ you its possessor; be confident, therefore, and
 “ forget not when thou hast it in thy hand, to
 “ make a proper use of it.”

“ And how is it to be used?” replied the asto-
 nished *Sanballad*.

“ With, said the *Genius*, for whatever you de-
 “ sire, and it will not be denied you. But hasten,
 “ O young man, for I foresee *Alfouran* will in a
 “ few minutes awake.”

At this exhortation *Sanballad* arose from his
 bed, and entered into the cell of the treacherous
Alfouran.

He felt gently for his master, who was stretched
 upon the flints.

Sanballad having found his bosom, boldly put
 his hand therein, and felt the signet of the *Genius*
Nadoc, which he immediately pulled out, and by
 the force of his arm awakened the affrighted
 dervise.

Sanballad seeing *Alfouran* awake, wished that
 he had completed his purpose, that he might
 have

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have escaped out of the cell, while the dervise had slept.

No sooner had *Sanballad* formed his wish, than *Alfouran* sunk again into a deep sleep, and the young man perceiving the power which the signet of the *Genius Nadse* had given him, blessed *Mahomet* his prophet, and hastened out of the cell.

On the plane before the door, he met his faithful *Genius Mamlouk*.

“ I see, said his instructor, thou hast wisely prevailed, and now, O *Sanballad*, we will together ascend this mountain, and I will convince thee of the folly of thy worship.”

Having thus said, *Mamlouk* led the way, and having climbed to the altar, on the surface of the mountain, the *Genius* desired *Sanballad* to move the altar from its place.

“ O *Mamlouk*, said *Sanballad*, that is far beyond my strength; for when I sat on this stone, as a probationer before the sun, I assailed with all my strength to move it, and could not.”

“ That was, replied *Mamlouk*, because *Alfouran* commanded it to continue firm and fixed, but now his power is no more.”

Sanballad then set his shoulder against the stone, and moved it from its place.

The

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The stone being removed, discovered a dark winding stair-case cut out of the rock, which descended into the body of the mountain.

Mamlouk commanded *Sanballad* to descend, and fear not; "For, said the *Genius*, I will attend you, though invisible, and instruct you in what manner you are to behave, but be resolute in preserving the signet of the *Genius Nadoc*."

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THE CONTINUATION OF THE TALE OF THE
DERVISE ALFOURAN.

THE astonished son of *Sami*, emboldened by the presence and speech of the *Genius Mamlouk*, began to descend into the entrails of the mountain, by circular steps, which wound about a solid pillar of stone.

After he had passed three hundred stairs, he met with a strong wicket, which he commanded to open, and then continued to pursue his way through a dark and close passage, cut out of the living rock.

At the end of this passage he found a door of solid iron, which at his command creaked on its hinges, and opening, presented to his view a large cavern, illuminated in the center with an enormous glowing carbuncle. Around this spacious vault hung all the rich and valuable garments, which the deceitful *Alfouran* had begged from the deluded inhabitants of *Bassora*, as offerings to his god.

“ And what, said *Sanballad*, to his invisible guide, was the design of *Alfouran* in collecting these riches, since he never makes any use of them ?”

“ Proceed, said *Mamlouk*, and observe.”—In one corner of this cavern, *Sanballad* perceived a chasm in the rock, which he immediately commanded

manded to open, and which let him through its sides into another passage wider than the first, supported by two rows of pillars, and enlightened with a variety of carbuncles.

As soon as *Sanballad* entered this passage, he heard the sound of many instruments, playing the most plaintive notes; and presently, at the lower end, he saw a number of close-veiled matrons, marching with solemn steps along the avenues of the passage.

"May I, O *Mamlouk*, said *Sanballad*, wish that these may receive me as they used to receive *Alfouran*?"

"Yes, replied *Mamlouk*, I find thou hast wished it in thine heart, for they already begin to acknowledge thee."

As *Mamlouk* said this, the matrons all came round *Sanballad*, some kissing his hands, some his feet, and others kneeling, and in the highest act of devotion touching the skirts of his cloathing.

Thus furrounded, the fictitious dervise passed to the further end of the passage, where a spacious portal opened into a gloomy temple, hewn out of a solid rock of adamant; in the center of this temple was an altar, or hearth, raised from the ground, on which a large fire, fed with oils and aromattick woods, burnt incessantly day and night; and was renewed with all the incense and perfumes, which *Alfouran* had obtained from the deluded inhabitants of *Bassora*.

As

As soon as *Sanballad* advanced to the fire, the orgies began. The female votaries working themselves up into the most frantick fits of enthusiastick madness, groaning, weeping, lashing themselves, falling into trances and fits, till at length, tired and fatigued with their wild religion, they sunk into slumbers round the flame which they had adored.

"Now *Sanballad*, said *Mamlouk*, now must thou be resolute and brave; canst thou resist temptation?"

"Alas, replied *Sanballad*, I thought so once, but it was a vain opinion, arising from the pride of a false religion."

"Your diffidence, answered the *Genius*, is prudent, and manifests an humble mind; but as the temptation may be too severe for your new born faith in the prophet, he has permitted me to personate *Alfouran*, and carry you invisible through these mazes of bewitching error."

Thus saying, *Mamlouk* put on the appearance of *Alfouran*, and *Sanballad* having wished himself invisible, stood beside the metamorphosed *Genius*.

Mamlouk then waved his hands on high, and clapped them together in the air; at the sound of his clapping the matrons awoke, and the fictitious *Alfouran* commanded the cup of love to be produced.

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Four antient matrons immediately brought forward a large bowl from the innermost parts of the temple, of which the transformed *Genius* and his females partook.

No sooner were they replete with this liquor, than they began to sing the most prophane songs, and by every gesture manifested the desires of their hearts; till at length being worked into a passionate madness, they threw off their cloathing, and discovered under the formal appearances of sanctified matrons, the most abandoned signs of youthful prostitution.

The *Genius* having revealed thus much of the mysteries of *Alfouran*, took *Sanballad* by the hand, and led him out of that scene of horror to the top of the mountain. As they arose from the cavern, the beams of the sun began to play upon the east, and tingle the dusky clouds with its early light.

“ And who, said *Sanballad* to his guide, as they arose, who are these abominable wretches?”

“ They are, replied *Mamlouk*, weak and deluded women, who have at different times stolen in the dead of night from *Bassora*, to hear the doctrines of the sanctified *Alfouran*. But be silent, for I see on the planes before the city of *Bassora*, the multitudes approaching, to hear and adore the hypocritical dervise.”

“ And will *Alfouran* awake and instruct them,” said *Sanballad* to the *Genius*?

“ No,

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“ No, answered *Mamlouk*, the prophet will no longer permit his villainies to remain unexposed ; but let us hasten to meet the credulous followers of *Alfouran*.”

Having thus said, *Mamlouk* descended from the hill, and stood before the cell of the dervise. The crowds gathered around him, for he still personated the form of *Alfouran* ; some blessed him with tears in their eyes, others nearly worshipped the fictitious idol of their affections.

In the midst of this ill-placed adoration, *Mamlouk* lifted up his voice, as though it had been the voice of a whirlwind, and said in the ears of all the inhabitants of *Bassora*,

“ O deluded idolaters, why have ye left the worship of your prophet, to follow the lies and fables of the inchanter *Alfouran* ?”

As he spoke these words, the *Genius* shook off the appearance of the dervise, and shone far before them in all the native beauty of his heavenly race.

The multitude were astonished at the change—and the *Genius* proceeded—

“ I am *Mamlouk*, the guardian *Genius* of your city, which I have with sorrow of late beheld, strangely deviating from the worship of the prophet.

“ The fates decreed that you should be tempted by *Alfouran*, he came therefore into this grove,
“ and

“ and under the specious mask of sanctity, gained
 “ the hearts of your people, insomuch that you
 “ neglected the public works of the city, and the
 “ social duties which ye owed one to another,
 “ and all herded to hear and offer to *Alfouran*,
 “ yourselves and your substance.

“ *Alfouran* was possessed of the signet of the
 “ *Genius Nadoc*, by means of which he has com-
 “ manded the slaves of that signet to form in the
 “ spacious womb of this mountain the secret
 “ haunts of his wickedness and lust, which I will
 “ now disclose unto you.”

Having so spoken, the *Genius* commanded *Sanballad* to go into the cell, and awaken *Alfouran*, which he did, the dervise trembling as he came forth from a consciousness of his guilt.

As soon as the multitude beheld *Alfouran*, they were so infatuated at his presence, that the luminous appearance of the *Genius*, scarce withheld them from worshipping and adoring the dervise; which, when *Mamlouk* perceived, he said unto them,

“ O inhabitants of *Bassora*, how vain are my
 “ labors to bring you to *Mahomet*! but ere you
 “ too foolishly refuse to hear the directions of
 “ your prophet, let me expose to your view the
 “ entrails of this mountain.”

As he spake these words, the people all looked toward the mountain, which began to crack and open its sides, till by degrees the temple and
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caverns within were made manifest to the wondering populace.

Out of this nest of lust and intemperance, came the wild females who had so miserably degraded themselves by their lascivious deeds; but how was the misery of their condition heightened, when they beheld such crouds of their neighbours and kinsmen standing as witnesses of their indecent appearance.

Nor were the men of *Bassora* less disgusted, to find among the private hoards of the lustful dervise, their wives and their daughters, who had been thus polluted by his secret iniquities.

They were now all resolute in destroying the monster *Alfouran* from the face of the earth; and so incensed were they against him, that they tore the saint into ten thousand reliques; and he was most happy, who could shew most marks of his vengeance on the salacious dervise.

Mamlouck having suffered them to execute their vengeance on the hypocritical *Alfouran*, exhorted them to follow obediently the law of their prophet, and ever to despise such teachers as should preach up a mysterious, unintelligible, and hidden religion; or expect that they should blindly give up their substance and social duties, to follow the direction of a sanctified and lustful drone.

As *Mamlouk* finished his tale, bright flashes of light streamed through the lattice-work of the saloon, and presently, with smiles of mildness on

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his face, came the illustrious prophet *Mahomet*, and hovered over the august assembly.

“ Thanks, heavenly *Mamlouk*, said the prophet of the faithful, thanks do I give thee, in the name of my flock of *Bassora*, whom thou hast rescued ; O, may they never again stray from the light vouchsafed them, but may reason and revelation alike direct them to seek the realms of peace, and fly from the delusions of error and enthusiasm ; and do ye, favored flock of heaven, listen, and imbibe the instructions of my servants, and obey the voice of their divine morality.”

As he thus spake, the royal company all arose, and prostrating themselves on earth, thus began their hymn of praise.

“ Glories surround the defender of the faithful ! *Alla ! Alla ! Alla !*

“ Praise, and honor, and worship, be unto him who giveth sight to the blind, and peace to the sons of care. *Alla !*

“ Be thy reign immortal, prophet of the just ! be thy power, as is thy mercy, vicegerent of *Alla !—Alla ! Alla ! Alla !*

“ Happy are thy servants who do the will of their master. *Alla !*

“ Happy are thy servants who hear the voice of their prophet. *Alla !*

THE TALES OF THE GENII. 131

"Happy are they who walk not in error, but
"are instructed in thy law. *Alla! Alla! Alla!*"

As the *Genii* pronounced these words in songs
of melody, the prophet arose, and ascended from
their sight, while the whole assembly lay en-
tranced with delightful visions.

After some time, the company being reinstated,
Iracagem thus addressed himself to the *Genius Om-*
phram.

"*Omphram*, let the praises of *Mahomet* inspire
"thee in declaring the labors of thy tutelage."

"Happy shall I esteem myself, answered *Om-*
"phram, if *Iracagem* approves of my behaviour in
"directing the sultan *Hassan Assar*."



HASSAN ASSAR,
OR THE
HISTORY
OF THE
CALIPH OF BAGDAT.
TALE THE THIRD.

THE royal court of the *Caliph Hassan*
Assar, beheld with discontent a long se-
 ries of gloomy moons. The voice of
 joy and the smiles of festivity were ba-
 nished the palace, by the severe frowns which sat
 uninterrupted on the brow of the *Caliph*.

The barrenness of his spacious seraglio was the
 cause of his melancholy; neither the youthful
 beauties of *Circassia*, nor the more ripened fruit
 which his own warmer sun produced, were capa-
 ble of continuing the race of the *Caliphs* of *Bagdat*.

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Omphram, the tutelary *Genius* of his kingdom, saw the perverse will of fate, and could not withstand its decrees; she read in the permanent leaves of that everlasting book, that *Hassan Asjar* would vainly solicit a progeny from heaven, while he sought after that blessing in the embraces of beauty. Though the day, which as yet had not arisen, was enveloped in the clouds of obscurity, she could still discern the possibility of the continuance of the race of *Hassan*, but not the particular manner in which it was to come to pass.

As *Hassan* was administering justice in the divan, the throne whereon he sat was violently shaken with the trembling of the earth, the doors of the divan creaked, the lightning poured down through the windows in sheets of fire, and in the midst of the confusion both of the earth and air, came *Omphram* riding in the tempest which her power had raised.

Hassan bowed at her approach, and as his heart was unconscious of evil, he regarded not the terrors which surrounded her.

“ *Hassan*, said the *Genius*, I perceive you are not
 “ to be biassed by the outward appearance of
 “ things, knowing that you are only accountable
 “ for the actions of your subjects; you look with
 “ serenity on this confusion of elements, which
 “ it was not in your power to prevent. The
 “ same trust which enables you to be thankful in
 “ the sun-shine of affluence, gives you also con-
 “ fidence in the dangerous tempest. Look but as
 “ indifferently on all things, and your prayers
 “ shall

“ shall be no longer offered to the unconsenting prophet. He has heard your petition, he believes you are solely desirous of perpetuating his seed, and therefore he commands you to dismiss the beauties of your seraglio, and to give up your whole life and pleasure to the *Houri* he has provided for your embrace.”

As she finished this declaration, the walls of the palace crumbled into their original clay, the crowds that were gathered in the divan, vanished from the sight of the *Caliph*, and he saw no longer the flourishing city of *Bagdat*, but the wild and fanciful productions of unassisted nature.

The lions in the chariot of *Omphram* roared to the repeated echoes of the forest, and the *Fairy* still observing the courageous *Hassan* unchanged at his fate, smiled on the *Caliph*, and bid him persevere in his unshaken trust, and no dangers or misfortunes should prevent the blessings, which the prophet had engaged to shower upon his race.

Although the prospects around him were wild, yet were they beautiful and enchanting. Lofty trees at a distance on one side, formed natural temples to the deities of the place; on the other, the adjacent mountains were partly covered with ever green and flowering shrubs, which grew irregularly, as a covering above the craggy sides of the rocks, except where a torrent from the summit had worn out a hollow bed for its rapid passage and descent. In the vale beneath, a spacious lake divided the ancient groves from the mountainous side of the prospect. And on the intermediate

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mediate banks flourished whatever might invite the eye, or please the wandering palate; fruits unnumbered of every kind, too heavy for the parent stock whereon they grew. Flowers in every varied hue, and every varied tint which the sun could form by the many colored beams of its all-diffusive light.

While *Hassan* was admiring these luxurious productions of the uncultivated place, he perceived a most beauteous female, advancing through the irregular avenues of the spacious grove. "O, blessed prophet, cried the enamoured sultan, as soon as he beheld her, what delights hast thou prepared for me in this vale of plenteousness! surely I am already in thy blissful paradise, and behold the *Houri*, whom thou hast consigned to my arms, is now approaching to meet my embrace."

As he said this, he sprung forward to join the blooming fair one, whose delicate limbs stood all confessed to view, and displayed in their ineffable symmetry and delicate purity, the utmost harmony of a beauteous creation.

She also, as animated by the same inclination and desires, hastened toward the embrace of the all-admiring *Hassan*; but alas, ere the happy couple could meet, the envious earth gave a hideous groan, and the ground parting under their feet, divided them from each other by a dismal chasm.

While the astonished pair stood on different sides of the gulph, viewing the horrid fissure and

the dark abyfs, wild notes of ftrange uncouth war-like mufick were heard from the bottom of the pit; and immediately a fafh or vapor of blue flame arofe from the cavern, in the midft of which the *Caliph* difcovered an enormous elephant with a turret on his back.

When the elephant was level with the furface, the earth clofed again, and a black which fat on the elephant's neck, advanced upon his body to the turret, which he touched with a wand in his hand, and immediately the turret flew into a thoufand pieces, and difcovered a little hut, out of which came a negro woman, properly accoutered with the implements of war.

The beauteous lady fcreamed at the fight, and as *Haffan* was haftening to her affiftance, the black who held the wand in his hand, cried out with a voice like thunder,

“ *Haffan Affar!* forbear! but it matters not,
 “ for *Omphram* has deceived me, and thou art un-
 “ worthy of the favour of *Mahomet*; *Omphram*
 “ affured me, that the *Caliph* of *Bagdat* was un-
 “ biassed by the outward appearance of things,
 “ and yet methinks I fee you pay a preference to
 “ beauty, and neglect to attend on the vigorous
 “ *Nakin Palata*, who is deftined for your fpoufe.”

“ What, cried *Haffan*, in amaze, muft I leave
 “ this perfect original, to take up with that un-
 “ natural lump of blacknefs.”

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Hapsan Apsar in the Beautiful Valley.

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At these words, *Nakin Palata*, with great wrath, drew forth an arrow from her quiver, and fixing it in her bow, aimed the fatal shaft at the body of the beautiful nymph.

Hassan saw the malice, but could not prevent the blow. The arrow pierced through the snowy heart of the lovely female, and the warm tide of blood and life, issued forth at the unfriendly wound.

As the distressed *Caliph* drew the arrow forth, and applied his lips to the place, the black jumping from the beast, ran to him, and commanded him to discontinue his care, or he would for ever lose the protection of *Mahomet*.

The *Caliph* looked up in astonishment at hearing the command, and was more than ever surprised to behold the skin falling from the body of the black, under which he discovered the features of *Omphram* his *Genius*.

“ O, *Hassan Assar*, said *Omphram*, hast thou not
 “ yet learnt, that the delights of this world are
 “ not to bias your affection and obedience from
 “ the will of heaven ?

“ When you prayed to the prophet to continue
 “ your race on the throne of your forefathers,
 “ did you not promise to give up all other blessings,
 “ if you might possess that only desire of
 “ your heart ?

“ Now

" Now then what is beauty, when put in
 " competition with her who is to perpetuate the
 " descendants of the *Caliph* of *Bagdat*? Wast
 " thou not unhappy, when thou hadst every
 " beauty at command? Didst thou not then de-
 " pise such faint allurements, and beg from hea-
 " ven a more substantial blessing? Behold her
 " then who is appointed to bless thee, and yet
 " thou fliest from her, and art now returning to
 " those pleasures which thou hast solemnly re-
 " nounced; but think not the prophet will suffer
 " such ingratitude:—No—enjoy the company of
 " thy beauteous *Houri*, for no doubt your love is
 " so excessive, that you will willingly follow her
 " to the grave."

Having thus said, she struck the ground with
 her wand, and immediately a number of slaves
 arose with stones, and all the materials for build-
 ing. " There, said the fairy to the workmen,
 " inclose that dying corpse with a substantial mo-
 " nument, and let us see how long this worldly
 " *Caliph's* love will fix him on the body of his
 " mistress."

The slaves obeyed, and being *Genii* of an infe-
 rior order, executed their business in less time
 than a mortal workman could have laid the
 foundation.

Hassan neither observed their work, nor was
 solicitous to escape; but still pressing with his lips
 the fatal wound, suffered himself to be inclosed in
 those walls of death.

Before

Before the roof (which was formed of massive stone) was entirely covered, *Omphram* called out and commanded *Hassan* to withdraw; but the *Caliph* was deaf, and regardless of every thing but the condition of his dear nymph.

Wherefore the *Genii* completed the work, and *Omphram* finding him deaf to her commands, left him immured in the mausoleum, with the dead body of the strangely murdered fair one.

Although the workmen of *Omphram* had totally immured the *Caliph Hassan Assar*, yet was there left a grate-work of iron in the middle of the tomb by the *Genius's* command, thro' which the light might reflect on the deceased body, and give the *Caliph* a full view of the dead beauties, which he had preferred to the will of his prophet.

For several days the love-sick *Hassan* persisted in his attention to the corpse of his beautiful favorite, but contagious mortality now began to steal away the delicate complexion and grateful hue, which formerly adorned the living *Houri's* limbs; a noisome stench succeeded, and yellow putrid foulness overspread the whole body; her cheeks sunk, her flesh grew moist with rotteness, and all her frame sent forth the strongest effluvia of corruption and death.

Hassan, whose love and affection was solely supported by lust and passion, having lost the only objects of his desires, began to loath the wretched situation which he had chosen in preference to submission and obedience.

“ And

“ And is this, cried the dejected *Caliph*, look-
 “ ing on the corrupted mass, is this the natural
 “ effect of death on beauty? Is it then only owing
 “ to the different modifications of matter, that
 “ one mass gives us the highest enjoyment, and
 “ another the greatest disgust? Nay more, are
 “ the joys of this world so fleeting and unsub-
 “ stantial, that the object of our pleasure to-day,
 “ may to-morrow become the object of our aver-
 “ sion? O prophet! holy prophet! continued
 “ he, I now see and acknowledge the justice of
 “ thy punishment, I now can discern between
 “ the good that thou didst intend me, and the
 “ evil which I have chosen;” at these words, he
 sunk on the ground, overcome with watching,
 loathing, hunger, and fatigue.

As he laid stretched on the ground, the female negro appeared above at the grate.

“ O blind ill-fated *Caliph*, said she, how long
 “ will it be ere thou seest the follies of thy choice?
 “ Wert thou not born to do the will of Heaven?
 “ Wert thou not, by thine own desire, consigned
 “ over by that will, to fly from the pleasures of
 “ life, and give thyself up to the interest of thy
 “ race? The prophet doubted the sincerity of
 “ thy heart, he therefore placed thee amidst all
 “ the natural luxuries which this world affords?
 “ Luxuries far more irresistible than those which
 “ art hath made in imitation of them.

“ The love which you professed for that noi-
 “ some body, say, O *Caliph*, did it arise from
 “ virtue or lust? You saw and loved, but you
 “ heard

“ heard not, neither had you knowledge of the
 “ perfections or imperfections of her mind. She
 “ came only recommended to you by passion and
 “ desire, I came recommended by the will of
 “ your prophet; but you foolishly conceived his
 “ commands grievous, and your desires natural
 “ and reasonable; therefore you were left in pos-
 “ session of your wishes, to convince you, that
 “ from disobedience and unlawful pleasure, no
 “ other fruits can sprout forth, but those of cor-
 “ ruption and abhorrence.

“ You are sensible this life is short, precarious
 “ and uncertain; it is a life of trial, and not of
 “ enjoyment; it is a life in which we must refuse,
 “ and not covet the pleasures of the world.
 “ Where then is the hardship of obedience, when
 “ we are commanded to abstain, in order here-
 “ after to possess?

“ Think not, O *Caliph*, I speak this of my-
 “ self, it is your prophet directs me; he sought
 “ me out among many in mine own nation, he
 “ snatched me from the arms of one whom I had
 “ formerly esteemed for his activity and manly
 “ strength.

“ *Nakin Palata*, said a voice unto me, as I was
 “ with the utmost pleasure observing the exer-
 “ cises of my lovely youth, attend to the com-
 “ mands of heaven, and know thou wert born to
 “ fulfil its will.

“ At the same time an invisible power plunged
 “ me into the earth, and placed me in the hut
 “ and

“ and turret which you beheld on the back of
 “ the elephant.

“ A black who guided the beast, informed me
 “ of the cause of my situation; You are, said the
 “ guide, selected out of thousands for your mo-
 “ desty, your humility and obedience to the power
 “ above, to be mother of a royal race. A great
 “ and mighty king shall fill your arms, but then
 “ you must never more reflect upon the youth
 “ you have left, nor sigh for the enjoyment of
 “ your native country.

“ At these words, O *Caliph*, I sunk with sor-
 “ row and disgust; no joys of fortune or riches
 “ were in my esteem equivalent to the jetty
 “ blackness of my beloved *Kafrac*.

“ What then, said I, must I be condemned
 “ for ever to lose the sight of *Kafrac*, the idol of
 “ my soul?

“ No, replied my guide, you shall see him yet
 “ once again to convince you how blind that
 “ choice is, which has only outward comeliness
 “ and natural abilities for its object.

“ At these words, he took me by the shoulders,
 “ and we mounted through the caverns of the
 “ earth. The ground opened as we ascended,
 “ and presently I was conveyed into the center of
 “ a wood, which I remembered was near the ha-
 “ bitation of my jetty *Kafrac*.

“ The

THE TALES OF THE GENII. 143

" The black having taken his hand from my
" shoulder, bid me walk forward to a gloomy
" part of the wood. I obeyed, but, O *Caliph*,
" judge the emotions of my soul, when I beheld
" the traiterous *Kafrac* locked in the arms of my
" brother's wife, my blood curdled with horror
" at the sight, and I stood motionless before the
" adulterous *Kafrac*.

" My guardian black perceiving my condi-
" tion, ran toward me, and again touching my
" shoulder, the earth opened a second time, and
" we sunk together on the back of the elephant.

" Well, cried my guide, when he had seated
" me in the turret, are you now better disposed to
" obey the will of the prophet of *Mecca*?

" I am, said I, (still terrified with the dread-
" ful vision) at the disposal of your prophet, and
" entirely convinced of my own incapacity,
" to distinguish between real and fictitious
" goodness.

" Then, replied the guide, you are capable of
" executing the will of your prophet.

" Here, take these your national accoutre-
" ments, (giving me the bow and arrows) and
" when you see the *Caliph Hassan Assar* pursuing
" sensual pleasure, and preferring the specious
" appearance of beauty to the command of *Ma-*
" *homet*, direct your shaft at the breast of his mis-
" tress, and fear not to destroy her, for she is
" only

“ only beautiful in appearance, but is really no
 “ more than an earthly phantom, sent to con-
 “ vince *Hassan Affar* of the weakness of his heart,
 “ and the folly of his sensual lusts.

“ Having thus said, we ascended again into
 “ the realms of light, and arose just between you
 “ and the phantom, which you blindly esteemed
 “ beyond the great blessings that are designed
 “ for you.”

When *Nakin Palata* had ended her relation,
 the *Caliph* prostrated himself on the ground, and
 thrice adoring *Alla* and his illustrious prophet,
 he cried out in the words of *Nakin Palata*, “ I am
 “ at thy disposal, O prophet !” As he said this,
 the skies lowered with thunder, and *Omphram*, his
Genius descended.

At her approach, the tomb cracked and divi-
 ded, and *Hassan Affar* again prostrated himself on
 the earth before the *Genius* of his kingdom.

“ Happy ! happy ! happy *Caliph* ! happy art
 “ thou, O *Hassan Affar*, cried out *Omphram*, who
 “ canst submit to the will of thy prophet ; happy
 “ art thou in thy choice, and happy is *Nakin*
 “ *Palata* in exchanging a barbarous savage, for a
 “ wise, prudent, and religious monarch.”

“ Nor shall you find, O *Hassan Affar*, con-
 “ tinued the *Genius Omphram*, that the commands
 “ of *Mahomet* are grievous or heavy to be borne,
 “ for now look at her whom you despised, and
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"examine the features of the once detestable *Nakin Palata*."

At her command the *Caliph* arose from the ground; but O, how was his soul transported, when he beheld the countenance of his bride changed, and *Nakin Palata* glowing with every charm with which nature could invest her.

"Ah, *Caliph*, continued *Omphram*, be not too much transported by the outward appearance of things; it is because you love each other, that you seem thus beautifully changed; nor are you less amiable in the eyes of *Nakin Palata*, than she is in your sight, O *Caliph*! this shall continue, while your love continues; but when you by caprice, by a resolute superiority, or by a vexatious ill nature, put on the frown of disapprobation, then shall you be divested of this amiable comeliness, and stand like a cruel and insulting tyrant before your trembling bride; and when either her love or her obedience fails, then shall she be again transformed, and wear the disgusting complexion of a tawny negro."

Having thus said, she took *Hassan Affar* and his bride into her chariot, which was drawn by two majestick lions, and wafted them in the air to the *Caliph's* palace at *Bagdat*.

His subjects, when they heard of his arrival, all flocked to the presence of their royal master, and welcomed with the warmest affection his long

wished return. *Hassan Assar* presented to them his beauteous bride, and declared her the only sultana of his realms.

The court rang with joyous acclamations, and all hailed the amiable *Nakin Palata*. *Omphram* declared to them the reasons of the *Caliph's* choice, and promised in the name of the prophet, a royal successor.

At this assurance, the palace again re-echoed with the voices of his subjects, and nothing was heard in his kingdom but the praises of *Hassan Assar*, the loving, obedient and religious *Caliph*, and *Nakin Palata* the joy and consort of the best of princes.

Omphram having ended her tale, the sage *Iracagem* waved his wand, and commanding the race of the faithful to sit down on the carpets spread under their feet, he ordered a collation worthy of his race to be produced.

A number of inferior *Genii* immediately brought in a service of milk and rice.

“ Plain, like their instruction, said he, is the
 “ diet of the faithful; their desires are not after
 “ the flesh, but after the immortal food of the
 “ mind. As the courser despiseth the pastures
 “ over which he engageth in the race, so doth
 “ the child of heaven pass by the pleasures of the
 “ sons of earth.

“ To

THE TALES OF THE GENII. 147

"To satisfy the mind, is the business of our race, and to liken it to the image of its original fountain: feed then, my children, continued *Iracagem*, the necessary cravings of your earthly frames, but suffer not the clay-moulded case to weigh down the precious jewel it contains."

The disciples of the *Genii* having finished their abstemious repast, *Hassarack* was ordered to recite the tale of *Kelaun* and *Guzzarat*.

TALE THE FOURTH

L 2

KELAUN



KELAUN and GUZZARAT.

TALE THE FOURTH.

XXXX **U** N E A T H the foot of a lofty rock,
 B **I** n the mountains of *Gabel-el-ared*, lived
 a homely peasant, whose business it was
 to lead a few sheep through the hollow
 passages of the 'mountains, from one fruitful val-
 ley to another, that they might feed on the
 herbs, which grew plentifully near the rills and
 cascades, on every side descending from the craggy
 precipices.

Canfu had followed this pastoral life from a child, and his stock consisted of twelve sheep, which he attended, and four goats which his wife daily milked for the support of *Canfu* and her son.

If *Canfu* had harboured a wish beyond the present scene, it was, that *Kelaun*, his son, might hereafter become the husband of his neighbour *Raask*'s daughter.

With this intent, the two children were made acquainted with each other from their infancy,
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Tale 4.



The Shepherd Canfu & the Genius Ginaraha. *J. Walker del. et sculp.*

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and brought daily into the same spot of ground to play and gambol together.

But the haughty disposition of his comrade *Guzzarat*, soon grew offensive to the fiery temper of the impetuous *Kelaun*; and the young couple, instead of imbibing a love and friendship for each other in their infancy, broke out into mutual hatred and animosity.

Canfu saw their growing dislike with the utmost grief and sorrow; he had asked of his prophet but one request, and that he perceived would be denied him.

The angry father could not conceal his vexation, but daily poured out his discontent against the gracious purposes of heaven, which he imagined were for ever contrived to thwart and disappoint him.

As he was one day sitting on a stone, and watching his flock by the side of a cascade, which ran foaming from the rocks above, he perceived a naked body come tumbling down the torrent, and which having passed the fall, swam on the surface of the waters, and seemed to all appearance dead.

He could not behold such a sight, without endeavouring to rescue the body from the current, which he effected with his crook, as the stream, though rapid, was very narrow.

Having pulled it on the bank, he perceived it was the body of a beautiful woman, which, as soon as the water dried from it, gave signs of life, and by degrees recovered its powers of action.

The modest *Canfu* had pulled from his shoulders the vest which he wore, and spread it on the stranger, when he drew her to the land, but he was greatly surprised, to find that she was so soon recovered; nor was his amazement lessened, when he perceived a web like a wing expand from each shoulder, and saw the fair stranger mount into air, like an eagle soaring to the sun.

Canfu watched her with his eyes; she flew toward the rock, from whence she was carried down by the torrent, and several times encircled the range of mountains in her flight, and seemed to be in quest of some prey.

On a sudden he perceived a second figure in the air; the winged female attacked it, and was repulsed, and fell again into the lake, and the shepherd again saw her carried down the cliff by the rapid stream.

Canfu in amaze drew the body out again, which being dried, revived as before, and presented to his view a beautiful female.

"It is in vain, O *Canfu*, to strive against a race who are my superiors. But for your kindness I must have perished; for such is my nature, that the water, in the time that the sun runs his course round the earth, would dissolve
" my

“ my being. I am of the race of *Genii*, of those
 “ bold and free *Genii*, who dared disobey the seal
 “ of *Solyman*, and the commands of *Mahomet*.

“ It is my delight to thwart the will of that
 “ prophet; you saw me this moment engaging
 “ with the *Genius Nadoc*, who was bearing a mes-
 “ sage from *Mahomet*. *Nadoc* knowing the im-
 “ perfection of my nature, would not attack me
 “ till I flew directly over the lake; he then ma-
 “ liciously plunged me into the water, hoping to
 “ destroy me; but I knew one was near to help
 “ me, who was offended at the prophet, because
 “ he disregarded thy prayer. What *Mahomet*,
 “ therefore, denied thee, O *Canfu*, I will grant,
 “ provided thou consentest, for my power is li-
 “ mited; neither may I help or distress man-
 “ kind, without their own approbation or con-
 “ currence.”

“ O beautiful *Genius*, answered *Canfu*, thou
 “ hast my consent; unite but my son *Kelaun* in
 “ the bonds of marriage with *Guzzarat*, and I will
 “ ever be obedient to thy commands.”

“ Return then with joy to thine hut, said *Giua-*
 “ *raba*, for already a part of thy wish is granted.”

As she spake these words, she spread her airy
 pinions, and mounted from his sight.

Canfu was at a great distance from his hut, and
 did not arrive under his native rock, till the sun
 was hidden behind the mountains of *Gabel-el-ared*.

The twelve sheep and the four goats preceded him. His wife knew the bleat of the sheep, and ran out to meet her returning husband.

"Thy sheep, said she, O *Canfu*, are complete
"in number, thy goats also are four, even as
"they went out with thee so are they returned;
"but where is *Kelaun*, thy son?"

"*Kelaun*, answered the astonished father, went
"not out with me; the way was tiresome and
"dangerous, and I would not suffer him to ac-
"company me."

"I know it well, O *Canfu*, replied his wife,
"*Kelaun* went out, while the sun was yet in the
"vallies, to seek thee——"

At these words the countenance of *Canfu* fell, for he remembered at that time it was, that he had given *Giuraha* his consent.

"Is he not, replied the anxious father, with
"*Guzzarat*, the daughter of *Raask*?"

Their huts were not a furlong a-part, *Canfu* hastened toward the dwelling of *Raask*, but *Kelaun* was not there.

Tired as the shepherd was with the heat and labor of the preceding day, yet leaving his sheep to the care of his wife, he set out to seek among the mountains his wandering son.

He

THE TALES OF THE GENII. 153

He labored the whole night in a fruitless search, and returned to his hut in the morning, spent and overcome with grief, care, and remorse.

“ Alas, said the unhappy father, I have consented to my own misery, and *Giuraba* has stolen from me the only joy of my heart ! O prophet—but, said the wretched *Canfu*, I dare not call upon thee, for I have joined with thine enemies, and thou hast justly deserted me !”

We must, however, leave the sorrowful hut of *Canfu*, and follow the steps of the little *Kelaun* among the mountains.

Kelaun was well acquainted with the vallies and rocks which stood near the habitation of his father ; he knew the notches which *Canfu* had cut as directions, and followed them faithfully till the day-light decreased, every moment expecting to meet his father, and the sheep, and the goats, whose company he preferred to the imperious *Guzzarat*.

But when night overtook him, his little knees knocked together with fear, and because his parent had forgotten to teach him to address any other power, he prayed to *Canfu*, and cried aloud that he would come and deliver him.

He was then on a barren spot, surrounded on all sides with rocks, except a small aperture through which he had crept.

As

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As he gained the middle of this vale, a small blue flame burst forth out of the ground, which increased in a pyramidical form, till it seemed like a hillock of fire.

The wind immediately arose, and bellowed on the cliffs and ragged tops of the surrounding mountains, but no storm could reach the bottom of the vale, where the infant *Kelaun* stood gazing at the rising flame which burned in the middle of the heath.

Presently the air was filled with shrieks, and in a moment the blue fire was surrounded with the *Genii* of the place.

The first in dignity stood the bold *Giuaraba*, she commanded silence among them, and ere they began their midnight rites, harangued them to the following effect.

“ O ye invincible but by water ! see among
 “ your ranks an infant devoted to the power of
 “ our art. His parent has consented to our do-
 “ minion, and *Kelaun*, the son of *Canfu*, is com-
 “ mitted into the care of the despisers of *Mahomet*.
 “ Let us see, therefore, O royal race, how far
 “ the human heart is capable of being tutored in
 “ the licentious maxims of our undaunted esta-
 “ blishment : let us carry him to our palace, in
 “ the center of the earth, and instruct him in
 “ such artifices and wiles, as may make him a
 “ scourge to the humble dependants on the pro-
 “ phet of *Mecca*.”

To

To this exhortation the whole assembly muttered applause, and the valley sinking by degrees, descended with the *Genii* and their prize, and left the black heavy mountains above tottering with their powerful enchantments.

Kelaun, amazed and confounded at the sight, filled the air with his cries, but his fears were vain; *Canfu* had resigned his son, and *Mahomet* would not rescue those, who mistrusted and hated his government.

The valley having descended for some time, at length stopped, and with a shake like that of an earthquake, settled itself in the bowels of the globe.

No sooner was the valley fixed, than the solid rocks which surrounded it, opened on every side, and formed rough and irregular arches and avenues leading from its center.

Immediately an innumerable host of evil *Genii* issued from the rocks, and the place was filled with the restless spirits of those disturbers of mankind.

But far above the rest was seen the proud *Allaboara*, the leader and encourager of that rebellious crew of *Genii*, whose voice was as the echoes of thunder on the mountains, and whose restless eye-balls shot flashes of lightning like the vengeful clouds.

The little *Kelaun* stood astonished at his presence, and *Giuaraba* led him trembling like the pendant aspen-leaf that overshadows the flood.

Allaboara,

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Allaboara, who knew the prize that his sister *Giuraha* had brought, commended her care and fidelity to the cause of the restless *Genii*, and gave orders that the infant should be immediately put under proper tutors to educate him, and make him capable of the work they proposed to employ him in.

Giuraha was appointed his nurse, and she it was, whom *Allaboara* commanded to lead *Kelaun* through the schools of that abandoned race.

These orders being issued, the tumultuous band dispersed through the caverns and the arched rocks, and left *Giuraha* with her little prize.

At first the *Genius* led him through a range of vaulted rocks, into a long room of splendid garments, and endeavoured to fix his attention upon them; she made him try on several, and told him, he looked like a little god: *Kelaun* was pleased with the finery of the place, and began to give credit to the words of *Giuraha*.

His little head was soon filled with vanity, and his thoughts centered in himself.

Next she placed him on a soft sofa, at the extremity of the room, and while he lay entranced in sleep, she presented before his imagination a vision of the night.

Kelaun, as he slept, thought that he saw his father *Canfu* on the rocks of *Gabel-el-ared*; the form of his visage was as the dark black precipice, and he

spake

spake as the angry waves when they rush into the hollow caverns ; he chid the little *Kelaun* because he appeared so gay, and commanded him to put on his shepherd's coat, and follow the twelve sheep to the brook.

Kelaun awaked with the terrors of the vision, and told his tale to the artful *Giuaraba*.

“ Silly father ! said the *Genius*, silly *Canfu*, the shepherd ! shall *Kelaun*, the favourite of the *Genii*, regard the dreams of a father, or think again of the poor shepherd *Canfu* ! no, my son, despise the lessons which the base goat-herd has taught you, and think no more of the tales of thy unworthy parents. *Kelaun*, my son, was born to rule ; how then shall he which is a king, regard the lessons of poverty and ignorance ? ”

She then took the vain son of *Canfu* by the hand, and led him, accoutred in tawdry robes, to a small field where a thousand little imps were playing together ; at the sight of *Kelaun* they all bowed, and began to praise the plumes which adorned his head, and the robe which flowed from his shoulders. They entered into contests to divert him, and filled the place with tumult and disorder.

Some brought before him divers little animals, which they contrived to torture by a variety of punishments. Others taught him to confound and destroy whatever he met with ; while a little imp put in his hand several implements of cruelty,

elty, and encouraged him to exercise them on his comrades.

Kelaun entered with a savage joy into the spirit of his instructor, and first began to wreak his wanton cruelty on the adviser of the sport; nor would ought but magick art have prevented him from goading the person of the *Genius Giuaraha*.

Having a short time used him to these sports, she took him to a small hut, where dwelt an old hag accoutred in rags and filth.

"*Morad*, said the *Genius*, I will leave this pupil with you for a time, instruct him in your arts, and make him a fit scourge for mankind."

Morad immediately struck the little *Kelaun* to the ground with her crutch; after a time he arose with tears in his eyes, and found the *Genius* had left him.

"Strip, urchin, said *Morad*, strip off these fools feathers, and take that vessel to the brook for water."

Kelaun recovering from the blow, refused to obey *Morad*, and enquired for his former instructor; but the old hag with curses drove him out of the house to a muddy ditch, where she commanded him to draw water for their support.

Kelaun saw it was in vain to disobey, he brought the wretched produce of the ditch to the hut,

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hut, and *Morad* set before him some carrion for his support.

“ The lesson of poverty and necessity, said the hag, is various ; it makes men merciful, or it makes them cruel. It teacheth the mean spaniel to crouch, but it smeareth the mouth of the tyger with carnage and blood.”

“ Be mine the tyger’s lot, said *Kelaun*, tho’ *Morad* be the subject of my wrath.”

“ The blessings of *Morad*, which are curses, attend thee, replied the hag.”

Morad then led the little urchin into a dark cave, filled with the bodies of the dead.

“ There, said she, learn to glut thyself with human gore, this is thy resting-place. Early in the morning, must thou rise to some new work of misery.”

Kelaun, though hardened in malice and stubbornness, yet shuddered at the thoughts of such a lodging, and followed *Morad* as she went forth from the cavern, but the hag seized him by the hair, and dragging him back she muttered some enchantment over him, and left him, without motion, on the bodies of the slain.

Custom soon reconciled the little imp to this scene of horrors, and *Morad* perceiving him sufficiently inured to the sight of wretchedness and poverty, carried him again to the *Genius Giuaraha*.

"Is *Kelaun*, said the *Genius*, the favourite of *Morad*?"

"Yes, answered the hag, *Kelaun* is now fit for the lessons of fraud and hypocrisy."

Giuaraha then led him toward a dark gloomy wood, in the center of which lived the old and decrepid *Nervan*.

"*Nervan*, the friend of our race, said *Giuaraha*, receive this pupil into thy arms, and teach him the lessons of fraud and hypocrisy."

Nervan bowed humbly to the *Genius*, and taking *Kelaun* by the hand, he led him into a cell formed of bones and skulls.

"What doth the little imp of mortality, said *Nervan*, think of my dwelling?"

"I think, said *Kelaun*, that *Morad* has devoured the carcase, and left *Nervan* the bones."

"So, continued *Nervan*, think the sons of folly; as the eye believes, do they believe, and their minds are guided by the senses of their bodies. Such intellects will make thee inferior, and not above mankind; take then this sponge, and draw it over thine eyes."

Kelaun took the sponge which *Nervan* drew forth from under his garments, and having applied

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plied it to his eyes, beheld not a cell of bones, but a noble mosque, adorned with the tombs of sultans and prophets.

Nervan immediately prostrated himself before one of the tombs, and bid *Kelaun* do so likewise.

The son of the shepherd knew not what worship he was to pay, but imitated the devout motions of *Nervan*.

As the old man arose, *Kelaun* enquired, why he, the servant of the race of *Genii* who despise *Mahomet*, should worship in his temple.

“ So, said *Nervan*, think the sons of folly ;
“ as the eye believes do they believe, and their
“ minds are guided by the senses of their bodies.”

“ Know then, thou feather, who swimmest
“ upon the surface of the lake, but seest not
“ what rocks it conceals, that the greatest irre-
“ ligious is a mockery of *Alla* and his prophets,
“ and that hypocrisy is the most dangerous vice
“ of the evil-minded. Let the credulous fol-
“ lowers of *Mahomet* believe thee devout, and
“ let them see thee prostrate before this tomb, so
“ shall thy vices be colored by enthusiasm like
“ unto virtues, and thy sins shall appear as the
“ fulfilling of the dictates of religion.

“ Weak minds are overpowered by supersti-
“ tious fears ; and he who believes without foun-
“ dation, is as the quicksand in the sea.”

* At these words *Giuaraba* appeared: "Enough, said the evil *Genius*, enough is done: strong passions and desires thou hast by nature, O *Kelaun*! thy parents have suffered them to increase, and I have taught thee to indulge them. Thou art now a fit scourge for the faithful, and shall this day see with me the realms of the *Caliph of Bagdat*."

As she spake, she seized the youth by the arm, and in a moment they were in the royal palace of *Bagdat*.

Kelaun found himself in a large apartment, a noble youth on a sofa was sleeping before him.

"*Kelaun*, said the *Genius*, thou beholdest the heir of the *Caliph of Bagdat*."

"But I have no weapon, answered he, to eternalize the sleep of this delicate heir."

* In the original, *Kelaun* is led from one scene of villainy to another, which he learns from the several tutors *Giuaraba* appoints over him. But the descriptions are very horrid, and so full of the most abominable devices, that I thought it proper to suppress the account of these schools of vice, as bad hearts might be too far instructed by them, and good hearts could not read them without some uneasiness. I have therefore omitted these, and brought *Kelaun* out of the regions of darkness as soon as I could, though I am sensible the beauty of the tale will be lessened.

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“ That, replied *Giuaraba*, is not permitted us.
 “ Could we carry our agents at pleasure, to per-
 “ petrate what mischief we have conceived against
 “ the sons of the faithful, *Kelaun* should have a
 “ thousand darts, all charged with the poison of
 “ the scorpion ; but, alas, our power is curbed by
 “ that *Mahomet* whom we detest ! neither could
 “ I have brought *Kelaun* to this place, had not
 “ *Raalcour*, the heir of the *Caliph* of *Bagdat*, neg-
 “ lected to make his pilgrimage to the tomb of
 “ the prophet. But your hand must not be upon
 “ his life ; therefore, I will secure *Raalcour*, and
 “ give to *Kelaun* the form of his person.”

So saying, *Giuaraba* breathed on the son of the shepherd, and touching the sleeping *Raalcour* with her finger, he became a bird.

Kelaun seeing the metamorphosis, ran eagerly to seize the bird, and *Raalcour* had died under his hands, but for the interposition of *Giuaraba*.

“ What wretch, said the *Genius*, art thou so
 “ abandoned in malice, that the commands of
 “ thy protectress can have no influence over
 “ thee ! the curse then of blindness fall upon thee,
 “ and lest you should betray by your malicious
 “ follies the secrets of our race, I will take from
 “ you the remembrance of the past.”

“ And cursed, returned *Kelaun*, cursed by the
 “ prophet whom thou hatest be thy detested race ;
 “ may your toils and labours be ever attended
 “ with the execrations of those whom you pre-
 “ tend to serve. There is neither peace nor

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“ friendship, there is neither gratitude nor love in
 “ the workers of evil, and they shall be first to
 “ curse you, whom ye most seek to bless.

At these words, the *Genius* answered not, but fled howling away, for she perceived the spirit of the prophet of *Mecca* spake in *Kelaun*, and she sought with remorse the caverns of the earth, the vallies of death.

And now the mutes and eunuchs opened the doors of the apartment, and prostrated themselves before the fictitious *Raalcour*.

“ Death, said they, hath closed the eyes of
 “ *Zimprah*, and the *Caliph* of *Bagdat*, thy father,
 “ is ascended into the ninth heaven ! the *Houri's*
 “ bathe his precious body in rivers of milk, and
 “ everlasting virgins new weave, at his approach,
 “ the bowers of paradise ; he is gone unhurt over
 “ the burning grate, he is chief in honour among
 “ the race of the faithful !”

Kelaun heard the voices of the eunuchs, but saw them not, and they were amazed to find their supposed *Caliph*, groping like unto one who searcheth for light.

“ O, said the chief of the eunuchs, what evil
 “ hath befallen my royal lord ? Why doth he re-
 “ fuse to look upon his prostrate slaves ? The
 “ whole city wait with longing eyes to behold
 “ their new *Caliph*, and *Raalcour* seeth not the
 “ slaves, which acknowledge him for their lord.”

“ Proclame

“Proclame then, said *Kelaun*, the mightiest
“rewards for him, who shall restore to the
“powers of fight the *Caliph* of *Bagdat*.”

Seven days went the heralds forth with trum-
pets and hautboys, and proclaimed the mightiest
rewards for him, who should restore to the powers
of fight the *Caliph* of *Bagdat*.

The tribe who gave ease to the sick, came to
the palace in throngs, all promising fight to the
blind *Caliph*, but their applications had no effect
on the representative of *Raalcour*.

The *Caliph*, enraged by disappointment, com-
manded all those that failed to sudden execution.

Every day was the ax of the executioner fed
with blood, the city mourned the loss of its sages,
but the eyes of the *Caliph* were still strangers
to light.

After a time, came a young man in the habit
of a physician, and required to be brought before
the *Caliph*, that he might try his skill.

The attendants in the seraglio were sorry to
see any more pretenders arrived; they cautioned
the young physician not to undertake a cure which
was so likely to end in his own destruction; nor
add by his intrepidity to the blood, which has
been already spilled in the city.

To these remonstrances he answered nothing,
but, with a smile, bid them not distrust his skill,

but immediately admit him to the presence of the *Caliph*.

The slaves and eunuchs of *Kelaun*, obeyed with reluctance, and led the young man into the chamber of the fictitious *Caliph*, with the like silence and sorrow that they would have carried out a friend to the inclosures of the dead.

The young physician made his obeisance before *Kelaun*, but the surly monarch bid him proceed to his work without delay, as the hand of the executioner waited for his head.

The young man seemed not the least dismayed by his threats, but taking a quantity of powder from a bag which he held under his vest, he blew it in the face of the *Caliph*, and the scales fell from his eyes, and *Kelaun* beheld the light.

The attendants in the seraglio, beheld with joy the happy transformation, and the *Caliph* surveyed with eyes of pleasure, the man who had blessed him with sight.

"Let this physician, said he, be exalted in the land, let him be above every vizier, and every noble in our realms; let honour attend him, and every new sun behold him more and more respected and beloved. Demand of me, continued *Kelaun*, demand what reward your soul would wish to be possessed of, even to the half of my kingdom, and thou shalt enjoy it."

"O *Caliph*, answered the young physician, far be it from me to seek honour or riches; far be

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“ it from an humble cottager to mix in the tumults of the great ; forgive me but one deceit, and the heart of thy servant shall rest satisfied for ever.”

As she spake these words, the young physician laid bare her bosom, and *Kelaun* beheld that he was talking to a beauteous female.

“ Happy am I, said the *Caliph Kelaun*, that nature has pointed out a proper reward for my lovely physician : yes, fair stranger, continued he, thou art the sultana of my heart, and shall divide with me the pleasures and the empire which I enjoy.”

The fair stranger fell at the *Caliph's* feet, and after a small silence, thus addressed the fictitious *Raalcour*.

“ To be the meanest of thy slaves, is the wish of *Guzzarat*, the daughter of the peasant *Raask*, a base inhabitant of the mountains of *Gabel-el-ard*.”

“ I know not, answered *Kelaun*, the mountains you speak of, but Paradise itself would not be degraded by the birth of my lovely sultana. But why do I suffer such perfection to lie on the earth, like a jewel that is unfound, when it will add such lustre to my crown ? Yes, lovely stranger, this day shall make thee mistress of the *Caliph Raalcour*.

“ Strange it is, my lord, said *Guzzarat* rising, that the prince *Raalcour* should be ignorant of

“ the mountains of *Gabel-el-ared*, where you have
 “ so often chased the foaming tyger on the rocks
 “ that hung over the cottage of my father, and
 “ where I have with wilful eyes traced your
 “ divine steps ; nay, doth not my lord remem-
 “ ber, that once, when tired and fatigued with
 “ the chace, he prayed my mother to bring him
 “ a cup of water ; and she sent your slave *Guz-*
 “ *zarat* to you with the milk of her goats. Yes,
 “ my lord, you smiled when I approached, and
 “ you bid me obey with chearfulness the com-
 “ mand of my parent.”

The son of *Canfu* understood not this conver-
 sation, his memory of the past was taken from
 him ; neither otherwise, could he have known
 what the true *Raalcour* had done before his trans-
 formation.

“ Alas, my princess, answered *Kelaun*, I lost
 “ with my sight all the memory of the past ; nei-
 “ ther knew I my state, when my slaves came
 “ around me, till my faithful eunuch declared to
 “ me my titles ; but whether thou art descended
 “ from a throne or a cottage, whether thou
 “ camest like the sapphire, from the entrails of
 “ the earth, or like the morning star from the
 “ chambers of the sun, thy worth is in thyself,
 “ and can receive no additional lustre from that
 “ which surrounds it. But by what art, my fair
 “ stranger, did you work this miracle in my be-
 “ half ? Who did open the treasures of physic
 “ before thee, and where did the young virgin of
 “ the mountains obtain a knowledge, surpassing
 “ the sages who have long studied in the city ?”

“ My

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“ My lord, answered *Guzzarat*, shall hear his
“ slave unfold all her knowledge before him.

“ Several moons had passed, since I had seen
“ my prince *Raalcour* hunting in the mountains,
“ when I heard from the caravans which tra-
“ velled over our rocks, that the *Caliph Zim-*
“ *prah* was no more, and that *Raalcour*, his son,
“ was proclaimed *Caliph* of *Bagdat*; the travel-
“ lers also informed me, that the *Caliph's* sight
“ was departed from him, and that high rewards
“ were published for those, who should restore
“ him to his sight.

“ Hearing these things, my mind was with
“ my lord, the *Caliph*, and I wished for the
“ power of giving light to the eyes of my prince;
“ and I said to my mother, O that *Guzzarat* was
“ capable of restoring sight to the blind!

“ Wherefore, said the wife of *Raask*, doth *Guz-*
“ *zarat* long to occupy the business of the sages?

“ Then made I answer, knowest not my mo-
“ ther, that the *Caliph* languisheth in darkness,
“ and the sight of his eyes are passed from him?

“ And she answered, vain *Guzzarat*! how
“ doth the pomp of greatness bewilder the
“ thoughts and wishes of the poor! Alas, my
“ daughter hath forgotten contentment, since
“ she saw the richness of the garments of the
“ prince *Raalcour*. Vain *Guzzarat* return to thy
“ charge, and feed the goats in the pastures of
“ *Gabel-el-ared*.

“ So

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“ So saying, my angry parent drove me before
 “ her, and ordered me to keep my father’s goats
 “ from straying on the mountains.

“ My feet obeyed the voice of my mother, but
 “ my heart fled like a leopard over the rocks, and
 “ was fixed on my lord the *Caliph*.

“ I went discontented with my goats to the
 “ mountains, and ridiculed the poverty and hu-
 “ mility of my parents. Why, said I sighing,
 “ hath nature put aspiring minds under the fet-
 “ ters of age and authority ! why must the quick
 “ pulse of gaiety and youth be deadened by the
 “ torturing precepts of infirmity ! doth not the
 “ young lion rush more furiously on its prey,
 “ than the aged sovereign of the woods ? doth
 “ not the colt outstrip its mother in the chace ?
 “ Why then should the bloom of *Guzzarat*, be
 “ hidden and buried with the wrinkles of the
 “ wife of *Raask* ?

“ As I spake thus to the rocks and caverns, I
 “ beheld a young shepherdes entering the pas-
 “ tures ; her hair was interwoven with the pride
 “ of the fields, and chaplets of flowers hung
 “ around her garments ; she lightly tripped with
 “ her feet to the musick of a flute which she
 “ breathed upon, and her voice, like the voice
 “ of melody, was intermingled with the wild
 “ notes of her instrument.

“ As she advanced with her flocks, I arose to
 “ meet her in the dance. She smiled at my ap-
 “ proach, and thus she began her pleasant raillery.

“ O

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“ O elegant companion of the goats and sheep,
“ how dost thou love to revel here in the luxu-
“ rious bosom of thy parent mountain !

“ Happy *Guzzarat*, whose pleasure is obe-
“ dience, and happier wife of *Raask*, who is
“ blessed with the eldest daughter of duty and
“ submission.

“ As she thus spake, she cast a smile of ri-
“ dicule upon me, and turning, cried out, Fol-
“ low dear *Guzzarat*, yon adventurous goat, be-
“ hold thy companion is clambering among the
“ precipices !

“ I looked, indeed, and saw the goat was
“ straying, but stung with her severities, I cried
“ out, O fair stranger, rather lessen my misfor-
“ tunes by your pity and advice, than increase
“ them by your cruel reflections.

“ Is *Guzzarat* then, said the shepherdes, will-
“ ing to follow the advice of her friend ?

“ Yes, answered I, deliver me but from this
“ distressed situation, and I will for ever acknow-
“ ledge your kindness.

“ Then, answered the shepherdes, return to
“ your cottage, and whatever you are ordered to
“ perform, be disobedient ; and if I find you faith-
“ ful, meet me here in three days.

“ As she said thus, she again began her song,
“ and winding with her flock among the rocks,
“ soon stole from my sight.

“ At

“ At night I returned to the cottage, and the
 “ wife of *Raask* ordered me to prepare a kid for
 “ our suppers ; but her commands were to me
 “ of less consequence, than the promise which
 “ I had made the shepherdes of the mountains.

“ The wife of *Raask* was enraged at my dis-
 “ obedience, and my father being absent, she
 “ called her neighbour *Canfu*, to help in subduing
 “ her refractory daughter.

“ The monster *Canfu* was rejoiced to torment
 “ me ; he dragged me by the hair to the cottage,
 “ and tied me to a post that is fixed before
 “ the door.”

“ Who, said the *Caliph* enraged, and inter-
 “ rupting *Guzzarat*’s tale, who is this wretch
 “ *Canfu*, who dared violate the beauties of my
 “ lovely *Guzzarat* ?”

“ Prince of my life, answered *Guzzarat*, you
 “ have not yet heard the cruelties of this base
 “ shepherd ; my ignominious situation did not sa-
 “ tisfy the malice that he had conceived against me,

“ My father returned home at night, and hear-
 “ ing my obstinacy, commended his wife for
 “ calling in the assistance of *Canfu* to subdue me.
 “ But I told him, I was tired of a peasant’s life,
 “ and would not be controuled.

“ *Raask* put on frowns as I spoke, and his
 “ countenance was turned against me ; What, said
 “ he, with fury and rage, dost thou despise the
 “ parents

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" parents that have nourished thee, and thy
" friends that would reclaim thee? Then let the
" blessings of them that would bless thee, turn
" into curses on thy disobedient head, and let
" the friendship of *Canfu* be fury and controul
" over thee.

" Yes, answered the cruel *Canfu*, I, my friend,
" will subdue this wicked *Guzzarat* for thee.
" The heart of the parent bleedeth for the tears
" of its offspring, but correction cometh best
" from a friend.

" My father then delivered me into the hands
" of the monster *Canfu*, who forced me from the
" sight of my parents to his odious cottage.

" As soon as we arrived there, I was given
" over to the correction of his wife.

" There, said the wretch *Canfu*, revenge the
" loss of thy son on this proud disobedient female.

" The eyes of the wife of *Canfu* glistened as
" she beheld me, and her rage and revenge broke
" out in blows and imprecations; nor did the
" merciless woman forbear, till overcome with
" her cruelty, I sunk to the ground."

" By the powers of desolation, said the ficti-
" tious *Caliph Kelaun*, the wretch *Canfu*, and
" his cursed wife, shall experience the most ex-
" quisite tortures.

" Let them, continued he, turning to his
" eunuchs, let the wretches be brought ere the
" morning

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" morning to the divan, and let a scaffold be
 " erected, so that the whole city may be witness
 " to their punishment."

" Yea, answered *Guzzarat*, prostrating herself
 " before the *Caliph*.

" So let the enemies of the righteous perish!"

" Proceed, said the *Caliph*, raising her up, pro-
 " ceed, lovely *Guzzarat*, in your tale; I am in
 " terrors to think how you escaped the malice of
 " your accursed enemies."

" For two days, answered *Guzzarat*, I was
 " confined and tortured by *Canfu* and his wife;
 " and the third day, as she dragged me forth to
 " inflict her daily stripes upon me, (her husband
 " being with his flock) I rose up against her,
 " and contended with her. She called for help,
 " but no one was near; at length I prevailed,
 " and leaving her stretched on the ground in a
 " swoon, I hastened to the rocks, where I had
 " before seen the shepherdess of the mountains,
 " still in terrors, lest *Canfu* should stray in the
 " same paths.

" At the decline of the sun, my fair instructress
 " appeared, but her flock followed her not; she
 " held in one hand a bag, and in the other a
 " bundle of raiment.

" As she advanced forward, she held forth the
 " bag to me, saying, My spirited pupil, take this
 " powder, and put on this raiment, the garb of
 " a sage

" a sage of *Bagdat*, and I will convey you to that
 " city, where you must demand admittance of the
 " *Caliph*, and throwing some of this powder in
 " his eyes, he shall receive his sight.

" She then arrayed me in the vestments she
 " had brought, and giving me the bag, she blew
 " upon me, and in a moment I found myself in
 " the streets of *Bagdat*, before the royal palace.

" A croud soon gathered around me.

" What, said they, art thou alone left of our
 " sages, or art thou a stranger? which if thou
 " art, and cannot give sight to the blind, depart
 " this city."

" Yes, answered I, I am come to restore *Raal-*
 " *cour* to his slaves."

" Then may the prophet bless thy work, an-
 " swered they."

" Immediately I entered the palace, and thy
 " eunuchs brought me before my lord the *Ca-*
 " *liph*."

" This day, said the fictitious *Raalcour*, shall
 " be for ever remembered with joy, for I have
 " not only received the sight of my eyes, but
 " also an object worthy of their utmost contem-
 " plation."

The *Caliph* then took the ambitious fair one by
 the hand, and that day she was proclaimed Sul-
 taness of *Bagdat*.

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In the mean time the messengers of the *Caliph* ordered the scaffold to be prepared, and sent out an armed body to apprehend *Canfu* and his wife.

The soldiers arrived at the cottage in the night, and beat against the door, demanding *Canfu* to come forth.

Canfu looked through the lattice, and saw the soldiers of the *Caliph*, and being terrified at the sight, he cried out, "O *Genii* of the air, where is *Kelaun*, my son? where are the promises which you made to the wretched *Canfu*? now, if ever, O help my distress."

As he spoke, the evil *Genius Giuaraba* appeared.

"What, said she, does my subject *Canfu* require?"

"O, answered *Canfu*, the soldiers of the *Caliph* beset me; thou knowest, good *Genius*, that they are the instruments of death."

"Fear not, shepherd, answered *Giuaraba*, have not I said it, and who shall make vain my words? Even yet shalt thou see *Kelaun* thy son, in the arms of the imperious *Guzzarat*.—" "Nay, continued she, ask me no more, thy wish alone was to see thy son *Kelaun* the husband of thy neighbour *Raask's* daughter; the *Genii* of the air are contented to fulfil their promises. If we grant your wish, what more have you to require? Whether the blind wish of mortality
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"procedeth from wisdom or folly, concerneth
"but little our immortal race."

Thus saying, *Giuaraha* turned from *Canfu* with a smile of contempt, and spreading her airy pinions, disappeared from his sight, and the soldiers rushing into the cottage, bound the wretched parents of *Kelaun*, and led them away to the city of *Bagdat*.

Before the sun was awakened from the dream of night, *Canfu* and his wife were led in chains to the outer court of the palace, and the first salutation which the eunuchs gave the fictitious *Raalecour* and his new sultana, was, that *Canfu* and his wife were confined in chains in the outer court of the seraglio.

The eyes of *Guzzarat* swam in malice at the eunuchs report, and the metamorphosed *Caliph* arose with indignation to see the enemies of his sultaness tortured before his face.

A throne was prepared at a distance from the scaffold, whither the pretended *Raalecour* and *Guzzarat* ascended, with all the nobles of the court of *Bagdat*.

The streets were filled with expecting eyes, and the whole city with eagerness strove which should be the nearest spectators of the bloody tragedy.

The *Caliph* had commanded that no terrifying ceremony should be omitted. His short reign had already been a reign of cruelty, and in this execu-

tion he was willing greatly to exceed the former measures of his tyrannick disposition.

Twenty officers in black, their heads bald, and their legs and feet naked, preceded to the scaffold, bearing a skull in their right hands, and a torch burning with foetid odors in their left.

These were followed by six dressed in white, on whose close garments bones were painted, in imitation of skeletons, and other fearful gasty forms.

These spectres had each a raw piece of flesh in their mouths, dropping with gore and clotted blood.

Next twelve of a gigantick stature came stalking forward; their faces were painted of a fiery red, a fictitious smoke seemed to issue from their nostrils, and each bore in his arms a naked infant, on whom they inflicted real torments; for such was the cruelty of the *Caliph Kelaum*, that rather than lose that addition to the fatal tragedy he meant to represent, he had commanded twelve infants to be furnished out of the city for that inhuman scenery.

The cries of these poor infants struck the hearts of the populace with the most lively terrors, and multiplied, beyond thought, the distress of *Canfu* and his wife, who followed the twelve of gigantick stature.

First came the wife of *Canfu*. Two naked figures, smeared with blood and carnage, drew her along with red hot pincers. Her cries pierced every

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every heart but those of the cursed *Kelaun*, and his imperious sultaneſs. The malice of *Guzzarat* was unſatisfied with the performance of the tormentors, and ſhe called out from the throne, and commanded them to ſtrike their instruments ſtill deeper into the fleſh of her enemy.

The laſt in this melancholy ſcene was the ſhepherd *Canfu*; he was borne by eight ſlaves, arrayed in the bloody ſkins of as many tygers. Each ſlave held a jagged hook in his hand, which being plunged into the fleſh of the wretched ſhepherd, ſerved as handles to ſuſpend him in torment.

The cries, the groans, and lamentations of this miſerable couple were ſuch, as the enemies of *Mahomet* only could utter, and the hearts of the evil *Genii* hear, without remorse and horror; the whole city groaned to ſee the tyranny of the *Caliph*, and the ſavage joy of his haughty ſultaneſs.

As this hated proceſſion was moving from the ſeraglio to the ſcaffold, the ſhouts of a multitude, and the instruments of war, were heard at a diſtant part of the city. The fictitious *Caliph*, in terrors, commanded the bloody tragedy to ſtop, and enquired what noiſe in the city diſturbed his ears.

The whole populace were amazed, no one knew the cauſe, nor could imagine whence the diſtant tumult could procede.

The *Caliph's* uncertainty was ſhort, for in a moment the *Genius Haſſarack* appeared. She was clad

glad in a refulgent armour of gold, a thousand feathers nodded on her crest, on her left hand sat perched a little bird, and in her right hand she held a wand of adamant.

An hundred thousand armed troops followed behind; the guards of *Kelaun* were confounded at the sight, and the tyrant was so universally hated, that no one strove to arm in his behalf.

As the *Genius* came forward, she waved her adamantine wand, and the fictitious *Caliph* and his cruel sultaneſs, became fixed on their thrones.

She then turned to the wretched shepherd *Canfu*, who was ſtill upheld by the jagged hooks of the cruel tormentors.

“Curſed alike, ſaid ſhe, are the agents and the instruments of cruelty.”

As ſhe ſpoke, the whole proceſſion ſeemed in flames, and in a moment all but *Canfu* and his wife were reduced to aſhes.

The ſinews of *Canfu* were almoſt benumbed with death, and the viſion of day was fading from his eyes; when *Haffarack* appeared, ſufficient life only remained, for him to ſee and underſtand the ſcene before him.

“The law of his prophet was grievous unto
“*Canfu*, ſaid the *Genius Haffarack*; and the un-
“ſearchable ways of the great *Alla* ſeemed unto
“him crooked and unjuſt. Shall then the
“thoughts

“ thoughts of the righteous *Alla* be likened unto
 “ his thoughts? Or shall the hand of him who
 “ made the stars and sun, be guided by the vain
 “ decrees of a reptile’s heart?

“ O *Canfu*! thou short-sighted unbelieving
 “ wretch. What hast thou gained by leaving
 “ the worship of *Mahomet*, to follow the wicked
 “ steps of the apostate *Genii*. It was because the
 “ prophet of the faithful knew, that only evil
 “ could arise from the loves of *Gazzarat* and
 “ *Kelaun*, that he had intended ever to separate
 “ them, thereby to bless and prolong the life of
 “ *Canfu* his votary; but since you have denied
 “ *Mahomet* your guardian, and sought fellowship
 “ with his enemies, therefore he hath suffered
 “ them to repay your impious services with such
 “ exquisite miseries, by granting you the foolish
 “ wishes of your heart. Behold then, thou wor-
 “ shipper of the evil *Genii*, thou infamous rene-
 “ gade, thou blasphemer of our holy prophet, the
 “ desires of thy heart completed.”

As *Haffarack* spake thus, she again waved her
 wand, and the robes of the *Caliph* fell from the
 fictitious *Raalcour*, and the form of his face
 was as the form of *Kelaun*, the son of the shep-
 herd *Canfu*.

The tortured *Canfu* looked with amaze on his
 metamorphosed son; nor was *Kelaun* less astonished,
 when recovering his former shape and memory,
 he perceived that his cruelties had been directed
 against his father and mother.

“ O cursed *Giuraba*, said the faltering *Canfu*,
 “ thou hast indeed joined *Kelaun* with the haughty
 “ *Guzzarat*. Thy promise is fulfilled, and *Canfu*
 “ falls a prey to the follies of his own short-
 “ sighted desires.”

As he thus spake, the wretched shepherd expired with his eyes fixed on *Kelaun* and his imperious mistress; nor did the spirit of his wife survive her husband's melancholy fate.

Guzzarat beheld these strange interviews with displeasure; instead of the *Caliph Raalcour*, she found herself tied to her neighbour *Kelaun*, and herself no longer sultaneſs of *Bagdat*, but again a mean shepherdess of *Gabel-el-ared*.

Her tongue was charged with malice, and her eyes with resentment, but *Hassarack* had by her magick power stopped all further utterance of her passions.

THE CONTINUATION OF THE TALE OF
KELAUN AND GUZZARAT.

THE multitude of *Bagdat*, who were gathered around the scaffold, which the fictitious *Caliph* had erected for the execution of *Canfu* and his wife, were hardly less astonished at the amazing changes which the *Genius Hassarack* had caused, than the principal actors themselves. They saw with pleasure one tyrant deposed, but they knew not how the shepherd *Kelaun* could personate their *Caliph*.

Hassarack knew their thoughts, and turning to the populace, "Where, said she, O inhabitants of *Bagdat*, where is your *Caliph Raalcour*? Behold him, proceeded she, here in the form of this bird, suffering the malice of the evil *Genii*. But do not think, O inhabitants of *Bagdat*, continued she, that *Mahomet* had permitted this transformation, unless *Raalcour*, by neglecting to attend the mosques of the prophet, had subjected himself to the displeasure of *Alla*. But his sufferings are at an end, and to me it is given to restore your lost *Caliph* to his subjects."

Thus saying, she gently stroked the bird with her wand, and by degrees *Raalcour* was restored to his former shape.

The inhabitants of *Bagdat* saw with the utmost joy the pleasing transformation, and sent up their public thanksgivings to *Mahomet* and *Hassarack*,

who had delivered them from the bondage of the tyrant *Kelaun*, and restored to them their lawful *Caliph Raalcour*.

Raalcour was no sooner sensible of his transformation, than he ascended the scaffold, and kneeling in the sight of all his subjects, "Thus," said he, "O my people, do I petition our prophet for pardon and peace. To *Alla*, the all-powerful, belongeth glory and worship; and base are we his creatures, if we neglect to pay our religious services unto him. For what is the most perfect mode of life, or uprightness, free from guile, if we neglect to praise and bless the author of our existence."

"Well pleased am I, said *Hassarak*, to see these early acknowledgments of your gratitude, O *Caliph*; and now having humbled yourself before *Alla*, ascend your throne, and begin your reign of justice upon these offenders against *Alla* and his people."

"Let then, said *Raalcour*, let the wretches *Kelaun* and *Guzzarat* ascend the scaffold which themselves have prepared for a different execution. But let their deaths shew the humanity of their judge, though not the heinousness of their own offences."

"May the rest of your judgments, O righteous *Caliph*, returned *Hassarak*, be ever like the first; then will your subjects obey you with joy, and *Mahomet*, the reward of the faithful, will here-
" after

"after receive you into the blissful seats of ever-
"living paradise."

At these words, the *Genius Hassarack* disappeared, and the executioners led the haughty *Guzzarat* and *Kelaun*, the son of the shepherd *Canfu*, to the scaffold.

Kelaun ascended with a fullen reluctance, and *Guzzarat* seemed more wishful to avoid her companion, than the fate which she met.

Ere the ax had severed the head of the malicious shepherd, *Kelaun* turned his eyes toward the earth, and stamping with his feet, thus uttered his last rageful imprecations.

"Slave have I been to evil all the days of my
"life ! I have toiled and earned nothing ; I have
"sown in care, and reaped not in merriment ; I
"have poisoned the comfort of others, but no blessing
"hath fallen into mine own lap ; hated am I
"among the sons of men, blasted are the paths
"whereon I tread ; my past actions are ravenous
"vukures gnawing on my bowels, and the sharpened
"claws of malicious spirits await my arrival
"among the regions of the cursed. Strike then,
"O ax, since the lightning of *Alla* delays to blast
"me ; and let my baneful body be trampled under
"the feet of the faithful, as the traveller
"crusheth with his heel the venomous adder !"

"The words of *Hassarack*, said the sage *Iracagem*, arising, are laden with the dew of instruction ;

"struction; nor are our labors needless for the
 "benefit of the children of men, since those ac-
 "cursed *Genii*, the rebellious mockers of our holy
 "prophet, are incessantly beguiling the footsteps
 "of the reptiles of earth; but praised be the pro-
 "phet whom we serve, that imperious race have
 "no power over the faithful and obedient disci-
 "ples of *Mahomet*. Such as have refused his sac-
 "cred laws, or what is more dreadful, such as
 "have known, and yet disregarded his com-
 "mandments, are left a prey to those disobedient
 "spirits."

"But, O my sister, continued the sage chief to
 "the *Genius* next to speak, the eye of day grows
 "dim, and these tabernacles of earth, whom we
 "are instructing, will shortly sink with nature
 "into the sleep of night; nor shall we break
 "through the laws of the creation, or detain
 "them from the blessings of rest. *Alla* hath
 "made the day for labor and care, and the night
 "for peace; and the works of *Alla* are wonder-
 "ful and good."

At these words the bright assembly arose, and
 left the children of earth to their attendant *Genii*,
 who were led into apartments, and refreshed with
 plain and simple diet; and early the next morn-
 ing, after their ablutions and attendance in the
 mosque, where the race of immortals do frequent
 homage to their prophet, they returned with their
 guardian *Genii* to the magnificent saloon, where,
 after the assembly were seated, the sage *Iraagen*
 arose and said,

"The

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“ The lessons of my brethren yesterday were
“ first designed to inculcate a regular search after
“ happiness, which religion alone can teach us,
“ as the merchant *Abudab* experienced in his va-
“ rious researches.

“ Our first and greatest duty is to obey the all-
“ powerful *Alla*, and to serve him in truth and
“ humility; not to mistake, like *Alfouran*, the
“ creature for the Creator, nor, like *Sanballad*, to
“ leave the duties of our respective stations un-
“ fulfilled, to follow after an idle phantom in
“ cells and caverns of the earth, much less to mix
“ hypocrisy with devotion, and to offend *Alla*, in
“ order to deceive mankind. But to love and
“ prefer his will and his law above all things,
“ even above the pleasure and temptations of the
“ world, lest, like the sultan *Hassan Assar*, we add
“ presumption to our crimes, and having been in-
“ structed in our duty, refuse to practise it.

“ Obedience to *Alla* will make all things easy
“ to us, it will give bloom to *Nakin Palata*, and
“ joy and comfort to the sons of the faithful,
“ while we readily submit to our allotted task,
“ and call not in question, like *Canfu*, either the
“ wisdom or mercy of *Alla*, who doth often with-
“ hold what might be esteemed blessings from us,
“ in order to prevent us from the storm, which
“ we neither can foresee nor dissipate. To trust
“ therefore in him, to love him, to exalt him, to
“ obey, and to give him praise, is the chief end
“ and creation of man.

“ But

“ But as mutual weakness requires mutual sup-
 “ port, so the great *Alla* has given to his chil-
 “ dren, the laws and the duties of social mora-
 “ lity, which will be best explained to their ten-
 “ der minds by example, fraught with the blef-
 “ sings of instruction. Therefore, O sister, said
 “ the sage *Iracagem* to her, whose throne was
 “ placed by *Hassarack*’s, let this favored assembly
 “ partake of your entertaining advice.”

The *Genius* immediately arose, and began the
 adventures of *Urad*; or the Fair Wanderer.



THE
ADVENTURES
OF
URAD;

OR THE
FAIR WANDERER.

TALE THE FIFTH.

ON the banks of the river *Tigris*, far above where it washes the lofty city of the faithful, lived *Nouri* in poverty and widowhood, whose employment it was to tend the worm, who clothes the richest and the fairest with its beautiful web. Her husband, who was a guard to the caravans of the merchants, lost his life in an engagement with the wild *Arabs*, and left the poor woman no other means of subsisting herself, or her infant daughter *Urad*, but by her labors among the silk-worms, which were little

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little more than sufficient to support nature, although her labors began ere the sun-beams played on the waters of the *Tigris*, and ended not till the stars were reflected from its surface.

Such was the business of the disconsolate *Nouri*, when the voluptuous *Almurah* was proclaimed sultan throughout his extensive dominions; nor was it long before his subjects felt the power of their sultan; for *Almurah* resolving to inclose a large tract of land for hunting and sporting, commanded the inhabitants of fourteen hundred villages to be expelled from the limits of his intended inclosure.

A piteous train of helpless and ruined families, were in one day driven from their country and livelihood, and obliged to seek for shelter amidst the forests, the caves, and deserts, which surround the more uncultivated banks of the *Tigris*.

Many passed by the cottage of *Nouri*, the widow, among whom she distributed what little remains of provision she had saved from the earnings of her labors the day before; and her little stock being exhausted, she had nothing but wishes and prayers left for the rest.

It happened among the numerous throngs that travelled by her cottage, that a young man came with wearied steps, bearing on his shoulders an old and feeble woman, whom sitting down on the ground before the door of *Nouri*, he besought her to give him a drop of water, to wash the sand and the dust from his parched mouth.

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Nouri having already distributed the contents of her pitcher, hastened to the river to fill it, for the wearied young man; and as she went, she begged a morsel of provisions from a neighbour, whose cottage stood on a rock which overlooked the flood.

With this, and her pitcher filled with water, she returned, and found the feeble old woman on the ground, but the young man was not with her.

"Where, said *Nouri*, O afflicted stranger, is the pious young man, that dutifully bore the burden of age on his shoulders?"

"Alas, answered the stranger, my son has brought me hither from the tyranny of *Almurah*, and leaves me to perish in the deserts of the *Tigris*: no sooner were you gone for the water, than a crowd of young damsels came this way, and led my cruel son from his perishing mother: but, courteous stranger, said she to *Nouri*, give me of that water to drink, that my life fail not within me, for thirst, and hunger, and trouble, are hastening to put an end to the unhappy *Houadir*."

The tender and benevolent *Nouri* invited *Houadir* into the cottage, and there placed her on a straw-bed, and gave her the provisions and a cup of water to drink.

Houadir being somewhat refreshed by the care of *Nouri*, acquainted her with the cruel decree of *Almurah*, who had turned her son out of his little

little patrimony, where by the labor of his hands, he had for many years supported her, and that till that day she had ever found him a most dutiful and obedient son; and concluded with a wish, that he would shortly return to his poor helpless parent.

Nouri did all she could to comfort the wretched *Houadir*, and having persuaded her to rest a while on the bed, returned to the labors of the day.

When her work was finished, *Nouri* with the wages of the day purchased some provisions, and brought them home to feed herself and the little *Urad*, whose portion of food, as well as her own, had been distributed to the unhappy wanderers.

As *Nouri* was giving a small morsel to *Urad*, *Houadir* awaked, and begged that *Nouri* would be so kind as to spare her a bit of provisions.

Immediately before *Nouri* could rise, the little *Urad* ran nimbly to the bed, and offered her supper to the afflicted *Houadir*, who received it with great pleasure from her hands, being assured her mother would not let *Urad* be a loser by her benevolence.

Houadir continued several days with the widow *Nouri*, expecting the return of her son, till giving over all hopes of seeing him, and observing that she was burdensome to the charitable widow, she one evening, after the labors of the day, thus addressed her hospitable friend.

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" I perceive, benevolent *Nouri*, that my son
" has forsaken me, and that I do but rob you
" and your poor infant of the scanty provision,
" which you, by your hourly toil, are earning :
" wherefore, listen to my proposal, and judge
" whether I offer you a suitable return : there
" are many parts of your business, that, old as
" I am, I can help you in, as the winding your
" silk, and feeding your worms. Employ me,
" therefore, in such business in the day as you
" think me capable of performing ; and at night,
" while your necessary cares busy you about the
" house, give me leave (as I see your labor allows
" you no spare time) to instruct the innocent
" *Urad* how to behave herself, when your death
" shall leave her unsheltered from the storms and
" deceits of a troublesome world."

Nouri listened with pleasure to the words of
Houadir :

" Yes, said she, benevolent stranger, you well
" advise me how to portion my poor infant *Urad*,
" whom I could neither provide for by my in-
" dustry, nor instruct, without losing the daily
" bread I earn for her : I perceive a little is suf-
" ficient for your support ; nay, I know not
" how, I seem to have greater plenty since you
" have been with me than before ; whether it be
" owing to the blessing of heaven on you, I
" know not.

" Far be it from me, said *Houadir*, to see my
" generous benefactor deceived ; but the thinness
" of inhabitants, occasioned by the tyranny of
Vol. I. O " *Almurah*,

- “ *Almurah*, is the cause that your provisions are
 “ more plentiful ; but yet I insist upon bearing
 “ my part in the burden of the day, and *Urad*
 • “ shall share my evening’s labor.”

From this time *Houadir* commenced an useful member in the family of *Nouri*, and *Urad* was daily instructed by the good old stranger in the pleasures and benefits of a virtuous, and the horrors and curses of an evil life.

Little *Urad* was greatly rejoiced at the lessons of *Houadir*, and was never better pleased than when she was listening to the mild and pleasing instructions of her affable mistress.

It was the custom of *Houadir*, whenever she taught *Urad* any new rule or caution, to give her a pepper-corn, requiring of her, as often as she looked at them, to remember the lessons which she learnt at the time she received them.

In this manner *Urad* continued to be instructed, greatly improving, as well in virtue and religion, as in comeliness and beauty, till she was near woman’s estate, so that *Nouri* could scarce believe she was the mother of a daughter so amiable and graceful in person and manners. Neither was *Urad* unskilled in the labors of the family, or the silk-worm ; for *Nouri* growing old and sickly, she almost constantly by her industry supported the whole cottage.

One evening as *Houadir* was lecturing her attentive pupil, *Nouri*, who lay sick on the straw-bed, called *Urad* to her.

“ My

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"My dear daughter, said *Nouri*, I feel, alas,
 "more for you than myself; while *Houadir* lives,
 "you will have indeed a better instructor, than
 "your poor mother was capable of being unto
 "you; but what will my innocent lamb, my
 "lovely *Urad* do, when she is left alone, the
 "helpless prey of craft, or lust, or power? Con-
 "sider, my dear child, that *Alla* would not send
 "you into the world to be necessarily and un-
 "avoidably wicked: therefore always depend
 "upon the assistance of our holy prophet when
 "you do right, and let no circumstance of life,
 "nor any persuasion, ever bias you to live other-
 "wise, than according to the chaste and virtuous
 "precepts of the religious *Houadir*. May *Alla*,
 "and the prophet of the faithful, ever bless and
 "preserve the innocence and chastity of my duti-
 "ful and affectionate *Urad*!"

The widow *Nouri* spoke not again, her breath
 for ever fled from its confinement, and her body
 was delivered to the waters of the *Tigris*.

The inconsolable *Urad* had now her most diffi-
 cult lesson to learn from the patient *Houadir*, nor
 did she think it scarcely dutiful to moderate the
 violence of her grief.

"Sorrows, said *Houadir*, O duteous *Urad*,
 "which arise from sin, or evil actions, cannot
 "be assuaged without contrition or amendment
 "of life; there the soul is deservedly afflicted,
 "and must feel before it can be cured; such
 "sorrows may my amiable pupil never experi-
 "ence; but the afflictions of mortality, are alike"

O 2

" the

“ the portions of piety or iniquity ; it is necessary
 “ that we should be taught to part with the de-
 “ sirable things of this life by degrees, and that
 “ by the frequency of such losses, our affections
 • “ should be loosened from their earthly attach-
 “ ments. While you continue good, be not de-
 “ jected, O my obedient *Urad* ; and remember,
 “ it is one part of virtue to bear, with patience
 “ and resignation, the unalterable decrees of hea-
 • “ ven ; not but what I esteem your sorrow,
 “ which arises from gratitude, duty, and affec-
 “ tion ; I do not teach my pupil to part with her
 “ dearest friends without reluctance, or wish her
 • “ to be unconcerned at the loss of those, who by
 “ a marvellous love, have sheltered her from all
 “ those storms which must have in a moment
 “ overwhelmed helpless innocence. Only re-
 • “ member that your tears be the tears of resig-
 “ nation, and that your sighs confess an heart
 “ humbly yielding to his will, who ordereth all
 “ things according to his infinite knowledge
 • “ and goodness.”

“ O pious *Houadir*, replied *Urad*, just are thy
 “ precepts ; 'twas *Alla* that created my best of
 “ parents, and *Alla* is pleased to take her from
 “ me ; far be it from me, though an infinite suf-
 “ ferer, to dispute his will ; the loss indeed
 • “ wounds me sorely, yet will I endeavour to bear
 “ the blow with patience and resignation !”

Houadir still continued her kind lessons and in-
 structions, and *Urad*, with a decent solemnity,
 attended both her labors and her teacher, who
 was so pleased with the fruits which she saw spring-
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ing forth from the seeds of virtue that she had sown in the breast of her pupil, that she now began to leave her more to herself, and exhorted her to set apart some portion of each day to pray to her prophet, and frequent meditation and recollection of the rules she had given her, that so her mind might never be suffered to grow forgetful of the truths she had treasured up; "For," said the provident *Houadir*, when it shall please the prophet to snatch me also from you, my dear *Urad* will then have only the pepper-corns to assist her."

"And how, my kind governess, said *Urad*, will those corns assist me?"

"They will, answered *Houadir*, each of them, if you remember the precepts I gave you with them, but not otherwise, be serviceable in the times of your necessities."

Urad, with great reluctance, from that time, was obliged to go without her evening lectures, which loss affected her much; for she knew no greater pleasure in life, than hanging over *Houadir*'s persuasive tongue, and hearing, with fixed attention, the sweet doctrines of prudence, chastity, and virtue.

As *Urad*, according to her usual custom (after having spent some few early hours at her employment) advanced toward the bed to call her kind instructor, whose infirmities would not permit her to rise betimes, she perceived that *Houadir* was risen from her bed.

The young virgin was amazed at the novelty of her instructor's behaviour, especially as she seldom moved without assistance, and hastened into a little inclosure to look after her; but not finding *Houadir* there, she went to the neighbouring cottages, none of whom could give any account of the good old matron; nevertheless the anxious *Urad* continued her search, looking all around the woods and forest, and often peeping over the rocks of the *Tigris*, as fearful that some accident might have befallen her. In this fruitless labor the poor virgin fatigued herself, till the sun, as tired of her toils, refused any longer to assist her search, when returning to her lonely cot, she spent the night in tears and lamentations.

The helpless *Urad* gave herself up entirely to grief; and the remembrance of her affectionate mother, added a double portion of sorrows to her heart; she neglected to open her lonely cottage, and went not forth to the labors of the silk-worm; but day after day, with little or no nourishment, she continued weeping the loss of *Houadir*, her mild instructor, and *Nouri*, her affectionate mother.

The neighbouring cottagers observing, that *Urad* came no longer to the silk-works, and that her dwelling was daily shut up, after some time knocked at her cottage, and demanded if *Urad*, the daughter of *Nouri*, was living.

Urad seeing the concourse of people, came weeping and trembling toward the door, and asked them the cause of their coming.

“ O

THE TALES OF THE GENII. 199

"O *Urad*, said her neighbours, we saw you,
"not long ago, seeking your friend *Houadir*, and
"we feared, that you also were missing, as you
"have neither appeared among us, nor attended
"your daily labors among the worms, who feed
"and provide for us by their subtle spinning."

"O, my friends, answered *Urad*, suffer a
"wretched maid to deplore the loss of her dearest
"friends; *Nouri*, from whose breasts I sucked
"my natural life, is now a prey to the vultures
"on the banks of the *Tigris*; and *Houadir*, from
"whom I derive my better life, is passed away
"from me like a vision in the night."

Her rustick acquaintance laughed at these sorrows of the virgin *Urad*.

"Alas, said one, is *Urad* grieved, that now
"she has to work for one, instead of three:"

"Nay, cried another, I wish my old folks
"were as well bestowed:"

"And I, said a third, were our house rid of
"the old-fashioned lumber that fills it at present,
"my superannuated father and mother, would
"soon bring a healthy young swain to supply
"their places with love and affection."

"Aye, true, answered two or three more, we
"must look out a clever young fellow for *Urad*:
"who shall she have?"

"O if that be all, said a crooked old maid,
"who was famous for match-making, I will
"send

“ send *Darandu* to comfort her before night,
 “ and, if I mistake not, he very well knows his
 “ business.”

“ Well, pretty *Urad*, cried they all, *Darandu*
 “ will soon be here, he is fishing on the *Tigris*;
 “ and it is but just, that the river which has
 “ robbed you of one comfort, should give you
 “ a better.”

At this speech, the rest laughed very heartily,
 and they all ran away, crying out, “ O she will
 “ do very well when *Darandu* approaches.”

Urad, though she could despise the trifling of
 her country neighbours, yet felt an oppression on
 her heart at the name of *Darandu*, who was a youth
 of incomparable beauty, and added to the charms
 of his person an engaging air, which was far above
 the reach of the rest of the country swains, who
 lived on those remote banks of the *Tigris*. “ But,
 “ O *Houadir*, O *Nouri*, said the afflicted virgin
 “ to herself, never shall *Urad* seek in the arms of
 “ a lover, to forget the bounties and precepts of
 “ so kind a mistress and so indulgent a parent.”

These reflections hurried the wretched *Urad* into
 her usual sorrowful train of thoughts, and she
 spent the rest of the day in tears and weeping,
 calling for ever on *Nouri* and *Houadir*, and wish-
 ing that the prophet would permit her to follow
 them out of a world, where she foresaw neither
 comfort nor peace.

In

In the midst of these melancholy meditations, she was disturbed by a knocking at the door; *Urad* arose with trembling, and asked, who was there?

"It is one, answered a voice, in the softest tone, who seeketh comfort and cannot find it; who desires peace, and it is far from him."

"Alas, answered *Urad*, few are the comforts of this cottage, and peace is a stranger to this mournful roof; depart, O traveller, whosoever thou art, and suffer the disconsolate *Urad* to indulge in sorrows, greater than those from which you wish to be relieved."

"Alas, answered the voice without, the griefs of the beautiful *Urad* are my griefs; and the sorrows which afflict her, rend the soul of the wretched *Darandu*!"

"Whatever may be the motive for this charitable visit, *Darandu*, answered *Urad*, let me beseech you to depart; for ill does it become a forlorn virgin, to admit the conversation of the youths that surround her: leave me, therefore, O swain, ere want of decency make you appear odious in the sight of the virgins who inhabit the rocky banks of the rapid *Tigris*."

"To convince the lovely *Urad*, answered *Darandu*, that I come to sooth her cares, and condole with her in her losses (which I heard but this evening) I now will quit this dear spot, which contains the treasure of my heart, as however terrible the parting is to me, I rest satisfied

“tisfied that it pleases the fair conqueror of my
 “heart, whose peace to *Darandu* is more precious
 “than the pomegranate in the sultry noon, or the
 “silver scales of ten thousand fishes, inclosed in
 “the nets of my skilful comrades.”

Darandu then left the door of the cottage, and
Urad reclined on the bed, till sleep finished her
 toils, and for a time released her from the severe
 afflictions of her unguarded situation.

Early in the morning the fair *Urad* arose, and
 directed her steps to the rocks of the *Tigris*, either
 invited thither by the melancholy reflections
 which her departed mother occasioned, or willing
 to take a nearer and more unobserved view of the
 gentle *Darandu*.

Darandu, who was just about to launch his ves-
 sel into the river, perceived the beauteous mour-
 ner on the rocks, but he was too well versed in
 love affairs to take any notice of her; he rather
 turned from *Urad*, and endeavoured, by his beha-
 viour, to persuade her, that he had not observed
 her, for it was enough for him to know that he
 was not indifferent to her.

Urad, though she hardly knew the cause of her
 morning walk, yet continued on the rocks till
Darandu had taken in his nets, and with his com-
 panions was steering up the stream, in quest of
 the fishes of the *Tigris*.

She then returned to her cottage more irreso-
 lute in her thoughts, but less than ever inclined
 to the labors of her profession.

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The fair URAD on the Rocks of the Tigris.

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At the return of the evening, she was anxious lest *Darandu* should renew his visit; an anxiety, which though it arose from fear, was yet near allied to hope; nor was she less solicitous about provisions, as all her little stock was entirely exhausted, and she had no other prospect before her than to return to her labors, which her sorrows had rendered irksome and disagreeable to her.

While she was meditating on these things, she heard a knocking at the door, which flutter'd her little less than the fears of hunger, or the sorrows of her lonely life.

For some time she had not courage to answer, till the knocking being repeated, she faintly asked, who was at the door?

"It is *Lahnar*, answered a female, *Lahnar*, your neighbour, seeks to give *Urad* comfort, and to condole with the distressed mourner of a mother and a friend."

"*Lahnar*, answered *Urad*, is then a friend to the afflicted, and kindly seeks to alleviate the sorrows of the wretched *Urad*."

She then opened the door, and *Lahnar* entered with a basket on her head.

"Kind *Lahnar*, said the fair mourner, leave your burthen at the door, and enter in this cottage of affliction. Alas! alas! there once sat *Nouri*, my ever affectionate mother, and there *Houadir*, my kind counsellor and director, but
" now

“ now are their seats vacant, and sorrow and
 “ grief are the only companions of the miserable
 “ *Urad!*”

“ Your losses are certainly great, answered
 “ *Labnar*, but you must endeavour to bear them
 “ with patience, especially as they are the com-
 “ mon changes and alterations of life ; your good
 “ mother *Nouri*, lived to a great age, and *Houadir*,
 “ though a kind friend, may yet be succeeded
 “ by one as amiable ; but what I am most alarmed
 “ at, O *Urad*, is your manner of life ; we no
 “ longer see you busied among the leaves of the
 “ mulberries, or gathering the bags of silk, or
 “ preparing them for the wheels ; you purchase
 “ no provision among us, you seek no comfort in
 “ society, you live like the mole, buried under the
 “ earth, who neither sees nor is seen.”

“ My sorrows indeed hitherto, replied *Urad*,
 “ have prevented my labor, but to-morrow I
 “ shall again rise to my wonted employment.”

“ But even to-night, said *Labnar*, let my friend
 “ take some little nourishment, that she may rise
 “ refreshed, for fasting will deject you as well as
 “ grief ; and suffer me to partake with you, and
 “ see in this basket I have brought my provi-
 “ sions, some boiled rice, and a few fish, which
 “ my kind brother *Darandu* brought me this even-
 “ ing from the river *Tigris*.”

“ Excuse me, kind *Labnar*, answered *Urad*, but
 “ I must refuse your offer ; grief has driven away
 “ appetite, to aught but itself, far from me, and I
 “ am

"am not solicitous to take provisions which I cannot use."

"At least, replied *Lahnar*, permit me to sit beside you, and eat of what is here before us."

Upon which, without other excuses, *Lahnar* emptied her basket, and set a bowl of rice and fish before *Urad*, and began to feed heartily on that which she brought for herself.

Urad was tempted by hunger, and the example of *Lahnar*, to begin, but she was anxious about tasting the fish of *Darandu*, wherefore she first attempted the boiled rice, but her appetite was most inclined to the fish, of which she at last eat very heartily, when she recollected, that as she had partaken with *Lahnar*, it was equal whatever part she accepted.

Lahnar having finished her meal, and advised *Urad* to think of some methods of social life, took her leave, and left the unsettled virgin to meditate on her strange visitor.

Urad, though confused, could not help expressing some pleasure at this visit, for such is the blessing of society, that it will always give comfort to those, who have been disused to its sweet effects.

But *Urad*, though pleased with the friendship of *Lahnar*, yet was confounded, when some few minutes after she perceived her again returning.

"What, said *Urad*, brings back *Lahnar* to the sorrows of this cottage?"

"*Urad*,

"*Urad*, said *Lahnar*, I will rest with my friend
 " to-night, for the shades of night cast horrors
 " around, and I dare not disturb my father's cot-
 " tage by my late approach."

As they prepared for their homely bed, *Urad* turning round, beheld *Lahnar*'s breast uncovered, and saw, by the appearance, it was no female she was preparing to receive in her bed. She immediately shrieked out, and *Darandu*, the fictitious *Lahnar*, leaped eagerly forward, and caught her in his arms.

" O, delicious *Urad*, said he, I die, I die with-
 " out you ; your tears, your calls are vain, the
 " cottage is lonely, and no traveller walks by
 " night to meet the wild beasts of the forest ;
 " therefore let us take our fill of love, for *Da-*
 " *randu* will not otherwise be satisfied."

Urad, full of trembling, confusion, horror, and despair, raved in his arms, but could not get free. He still pressed her close, and endeavoured to pull her toward the bed, when she recollecting her lost friend *Houadir*, felt for a pepper-corn, and let it fall to the ground.

A violent rapping was in a moment heard at the cottage, at which *Urad* redoubled her outcries, and *Darandu*, with shame and confusion, quitted his mistress, and looked trembling toward the door.

Urad ran forward and opened the door, when the son of *Houadir* entered, and asked *Urad* the reason of her cries.

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“ O, thou blessed angel, said *Urad*, but for you,
“ that wicked wretch, disguised in his sister’s
“ cloaths, had ruined the too credulous *Urad*.”

But *Darandu* was fled, as guilt is ever fearful,
mean, and base.

“ Now, *Urad*, said the son of *Houadir*, before
“ you close your doors upon another man, let
“ me resume my former features :”

Upon which *Urad* looked, and beheld her old
friend *Houadir*.

At the sight of *Houadir*, *Urad* was equally asto-
nished and abashed.

“ Why blushes *Urad*? said *Houadir*; and her
“ blushes are the blushes of guilt.”

“ How, O *Genius*, said *Urad*, for such I per-
“ ceive thou art, how is *Urad* guilty? I invited
“ not *Darandu* hither, I wished not for him.”

“ Take care, answered *Houadir*, what you say;
“ if you wished not for him, you hardly wished
“ him away; and but for your imprudence he
“ had not attacked you.

“ Consider, how have your days been em-
“ ployed since I left you? Have you continued
“ to watch the labors of the silk-worm? Have
“ you repeted the lessons I gave you? Or has
“ the time of *Urad* been consumed in idleness and
“ disobedience? Has she shaken off her depen-
“ dence

“ dence on *Mahomet*, and indulged the unavailing
 “ sorrows of her heart ?”

“ Alas, answered the fair *Urad*, repete no more,
 “ my ever-honored *Houadir* ; I have indeed been
 “ guilty, under the mask of love and affection,
 “ and I now plainly see the force of your first
 “ rule, that idleness is the beginning of all evil
 “ and vice. Yes, my dearest *Houadir*, had I at-
 “ tended to your instructions, I had given no
 “ handle to *Darandu*’s wicked intentions ; but
 “ yet methinks some sorrows were allowable for
 “ the loss of such a mother and such a friend.”

“ Sorrows, answered *Houadir*, proceed from the
 “ heart, and totally indulged, soon require a
 “ change and vicissitude in our minds ; where-
 “ fore, in the midst of your griefs, your feet in-
 “ voluntarily wandered after *Darandu*, and your
 “ soul softened by idle sighs was the more easily
 “ impressed by the deceits of his tongue.

“ But this remember, O *Urad*, for I must, I
 “ find, repeat an old instruction to you, that of
 “ all things in the world nothing should so much
 “ engage a woman’s attention as the avenues
 “ which lead to her heart. Such are the wiles,
 “ the deceits of men, that they are rarely to be
 “ trusted with the most advanced post ; give them
 “ but footing, though that footing be innocent,
 “ and they will work night and day till their
 “ wishes are accomplished.

“ Trust not, therefore, to yourself alone, nor
 “ suffer your heart to plead in their favor, lest
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“ it become as much your enemy as the temp-
“ ter man.

“ Place your security in flight, and avoid every
“ evil, every idle, every gay desire, lest it lead
“ you into danger ; for hard is it to turn the head
“ and look backward, when a beautiful or agree-
“ able object is before you. Remember my in-
“ structions, O *Urad*, make a prudent use of your
“ pepper-corns, and leave this place, which holds
“ a man sensible of your softness, and resolute in
“ his own dark and subtle intention.”

Urad was about to thank *Houadir*, but the *Genius*
was fled, and the eye-lids of the morning were
opening in the east.

Urad, in a little wallet packed up her small stock
of necessaries, and full of terror and full of uncer-
tainty, struck into the forest, and without reflec-
tion took the widest path that offered.

And first it was her care to repete over delibe-
rately the lessons of *Houadir*. She then travelled
slowly forward, often looking, and fearing to be-
hold the wicked *Darandu* at her heels.

After walking through the forest for the greater
part of the day, she came to a deep descent, on
each side overshadowed with lofty trees ; this she
walked down, and came to a small spot of ground,
surrounded by hills, woods, and rocks. Here she
found a spring of water, and sat down on the grass
to refresh herself after the travels of the day.

As her meal was almost at an end, she heard various voices issuing from the woods, on the hills opposite to that which she came down.

Her little heart beat quick at this alarm, and *Urad* recollecting the advice of *Houadir*, began to repete the lessons of her instructor, and ere long she perceived through the trees, several men coming down the hill, who at the sight of *Urad* gave a loud halloo, and ran forward, each being eager which should first seize the prize.

Urad trembling and sighing at her danger, forgot not to drop one of her pepper-corns, and immediately she found herself changed into a pismire, and with great pleasure she looked for a hole in the ground, and crept into it.

The robbers coming down to the bottom of the vale, were surprised to find their prize eloped, but they divided into separate bodies, resolved to hunt till night, and then appointed that little vale as the place of rendezvous.

Urad perceiving that they were gone, wished herself into her original form; but, alas, her wish was not granted, and the once beautiful *Urad* still continued an ugly pismire.

Late at night the robbers returned, and the moon shining bright, reflected a gloomy horror upon their despairing faces; *Urad* shuddered at the sight of them, though so well concealed, and dared hardly peep out of her hole, so difficult it is to forget our former fears.

The

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The gang resolved to spend the rest of the night in that place, and therefore unloaded their wallets, and spread their wine and provisions on the banks of the spring, grumbling and cursing each other all the time for their unfortunate search.

"I would to *Alla*, says one, I had taken hold of her, and I would soon have kissed her into a good humor."

"You ugly wretch, said another, she would have died at the thoughts of you: but if I had caught her——"

"Yes, said a third, with those bloody hands, that have butchered two maidens already to-day,"

"Aye, returned he, and she should have suffered the same sauce."

"Well, answered the captain of the gang, if I had first secured her, she should have gone fairly round among you all."

Urad heard this with the utmost horror and indignation, and praised continually the gracious *Alla*, who had rescued her from such inhuman wretches.

While they, with singing and drinking, spent the greatest part of the night, and wishing that their comrades, in the other part of the forest had been with them; at length falling into drunkenness and sleep, they left the world to silence and peace.

Urad finding them fast asleep, crawled out of her hole, and going to the first, she stung him in each eye, and thus she went round to them all.

The poison of the little pismire working in their eyes, in a short time occasioned them to awake in the utmost tortures; and perceiving they were blind, and feeling the pain, they each supposed his neighbour had blinded him, in order to get away with the booty; this so enraged them, that feeling about, they fell upon one another, and in a short time almost the whole gang was demolished.

Urad beheld with astonishment the effect of her stings, at a wish resumed her pristine form, saying at the same time to herself, "I now perceive, that providence is able, by the most insignificant means, to work the greatest purposes."

Continuing her journey through the forest, she was terribly afraid of meeting with the second band of robbers, and therefore she directed her steps with the greatest caution and circumspection.

As she walked forward, and cast her eyes all around, and stopped at every motion of the wind, she saw the son of *Houadir* coming to meet her in the path in which she was travelling.

At this sight *Urad* ran toward him, and with joy begged her old governess would unmask herself, and entertain her with instruction and persuasion.

"No, my dear child, answered the son of *Houadir*, that I cannot do at present, the time is not as yet come. I will first, as you have been tried, lead you to the palace of the Genii."

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“ of the forest, and present your unspotted innocence before them ; for O my sweet *Urad*, my heavenly pupil, said he, kissing, and taking her in his arms, your virtue is tried, I have found you worthy of the lessons which I gave you. I foresaw evils might befall you, and therefore I took pity on your innocence, and lived with *Nouri*, your mother, that I might train up my beloved *Urad* in the paths of virtue ; and now your trial is passed, *Urad* shall enjoy the happiness of a *Genii*.”

Urad, tho’ somewhat confounded at *Houadir*’s embrace under the appearance of a man, yet with great humility thanked her benefactor. And the son of *Houadir* turning to the left, led *Urad* into a little bye path so concealed, that few, if any, might ever find its beginning.

After a long walk through various turnings and intricate windings, they came to a small mean cottage, where the son of *Houadir* leading the way, *Urad* followed.

The son of *Houadir* striking fire with his stick, a bright flame arose from the center of the floor, in which he cast divers herbs, and repeating some enchantments, the back side of the cottage opened, and presented to the view of *Urad* a beautiful dome, where she saw sitting round a table a numerous assembly of gay persons of both sexes.

The son of *Houadir* leading in *Urad*, said, “ This, my dear pupil, is the assembly of the *Genii* of the forest :” and presenting her to the

company, "Behold, said he, the beautiful and
 "well tried *Urad*; but here you may cast off your
 "reserve, fair maid, and indulge in the innocent
 "pleasures of the *Genii* of the forest."

The son of *Houadir* then led her to the table,
 and seated her on the same sofa with himself.

The remainder of the day was spent in mirth
 and pleasure, nor did the female *Genii* refuse the
 gay advances of their partners.

Urad having never beheld any thing splendid
 or magnificent, was greatly delighted at the gay
 company and beautiful saloon, nor did she seem
 to receive the caresses of the son of *Houadir* so
 reluctantly as before.

At night *Urad* was shewn a glorious apartment
 to rest in, and the son of *Houadir* attended her.

"My dear *Houadir*, said *Urad*, when shall I
 "behold your proper shape, when shall I see you
 "as my tutelary *Genius*?"

"That, answered the son of *Houadir*, I shall
 "be in every shape, but call neither one nor the
 "other my *proper* shape, for to a *Genius* all shapes
 "are assumed; neither is this my proper shape,
 "nor the wrinkles of an old woman; but to
 "confess the truth, O beautiful *Urad*, from the
 "first moment of your birth, I resolved to make
 "you my bride, and therefore did I so patiently
 "watch your growing years, and instructed you
 "in the fear of vice and the love of virtue.

"Come

"Come therefore, O beautiful virgin, and let me, in those precious arms, reap the fruit of my long labor and toil."

Urad, astonished at the words of the son of *Houadir*, knew not what answer to make; but the natural timidity of her sex, and the strangeness of the proposal, filled her with strange apprehensions; however, she begged at least that the *Genius* would for a time leave her to herself, that the blushes of her cheeks might be covered in solitude.

"No, my lovely *Urad*, answered the son of *Houadir*, never, never, will thy faithful *Genius* leave thee, till thou hast blessed me with the possession of what I hold dearer than even my spiritual nature."

"Why then, said *Urad*, didst thou bestow so many pepper-corns upon me, as they now will become useless?"

"Not useless, said the son of *Houadir*, they are indeed little preservatives against danger, but I have the seeds of some melons, which will not only rescue you, but always preserve you from harm. Here faithful *Urad*, continued he, take these seeds, and whenever you are fearful, swallow one of these, and no dangers shall surround you."

Urad thankfully received the seeds: "And what said she, must I do with the pepper?"

“ Give them, said the son of *Houadir*, to me,
 “ and I will endue them with stronger virtues,
 “ and thou shalt by them have power also over
 “ others, as well as to defend thyself.”

Urad pulled the pepper-corns out of her bag, and presented them to the son of *Houadir*, whose eyes flashed with joy at the sight, and he immediately thrust them into the folds of his garments.

“ O son of *Houadir*, what hast thou done,
 “ said *Urad*?”

“ I have, answered the false son of *Houadir*,
 “ gained the full possession of my lovely *Urad*,
 “ and now may address her in my proper shape;”
 so saying, he resumed his natural figure, and became like a satyr of the wood.

“ I am, said he, O beautiful *Urad*, the en-
 “ chanter *Repah*, who range in the solitude of
 “ the forest of the *Tigris*, and live and solace
 “ myself upon the beauties, who venture into my
 “ haunts. You I saw surrounded by the influ-
 “ ence of the *Genius Houadir*, and therefore was
 “ obliged to use artifice to gain my dear dear
 “ charmer. But why waste I time in words,
 “ when the fulness of thy ripe beauties tempt my
 “ closest embrace;” so saying, he rushed on *Urad*,
 and stifled her with his nauseous salutes.

The poor deluded victim, with tears in her eyes, implored his mercy and forbearance; but he laughed at her tears, and told her, her eyes glittered the brighter for them.

“ What,

“What, cried the enchanter, shall I wish
 “your sorrows at an end, which so tumultuously
 “heave those worlds of bliss, or stop by kind-
 “ness those sighs which send forth more than
 “*Arabian* perfumes? No, no, I love to enjoy
 “nature in her fullest workings, and think it
 “an higher bliss to ride on the stormy tempest
 “than through the gentle breeze.”

As he spake thus, he again clasped the wretched *Urad* in his arms, and mad with furious lust, forced her to the sofa; while she, shrieking and crying, filled the apartment with vain lamentations.

As the enchanter was dragging the disconsolate virgin *Urad* to the sofa, she, in a fit of despair, again put her hands into the bag, from whence she had fatally resigned the pepper-corns, and felt about in agonies for her lost treasure. And now finding none, and perceiving that the *Genius Hou-adir* attended not to her cries, she was drawing out her hand, when in a corner of the bag she felt one pepper-corn, which had before escaped her search.

She instantly drew it out, and throwing it on the ground, the enchanter quitted his hold, and stood motionless before her; the apartments vanished, and she found herself with him in a dark hut, with various kinds of necromantic instruments about her.

Urad, though fearful, yet was so much overcome with fatigue and struggling, that she sunk
 on

on the ground, and happily for her the enchanter was no longer in a condition to persecute her.

“Curse on my folly, said he, as he stood fixed to the ground, that I neglected to ask for the bag itself, which held the gifts of the *Genius Houadir*; her pretty pupil had then been sacrificed to my desires, in spite of the many fine lessons she had been taught by that pitiful and enthusiastic *Genius*; but now by chance, and not by the merit of thy virtues, or thy education, art thou delivered from my seraglio, where vice reigns triumphant; cold modesty and colder chastity are excluded, to make room for the mixed revels of what pious cheats call lustful rioters. But this grieves me not so much, to lose a sickly girl, as that I find a superior power condemns me to declare to you the causes of your error.

“Know then, *Urad*, (I speak not from myself, but he speaks, who from casual evil, can work out certain good) he forces me to declare, that no specious appearance, no false colours, should incline the virtuous heart to listen to the wiles of deceit; for evil then comes most terrible, when it is cloaked under friendship. Why then had *Urad* so great an opinion of her own judgment, as to confide in the false appearance of the son of *Houadir*, when she might have consulted her faithful monitors? The falling of a pepper-corn would have taught her to trust to no appearances, nor would she have parted with her pepper-corns, which were to refresh in her memory the sentiments
“of

“ of virtue, chastity, and honor, no, not to *Hou-*
 “ *adir* herself. No adviser can be good, who
 “ would destroy what he himself has first incul-
 “ cated, and no appearance ought to bias us to
 “ receive as truths, those things which are con-
 “ trary to virtue and religion. How then did
 “ *Urad* keep to the instructions of *Houadir*? But
 “ if *Houadir* really had bred her up for the pur-
 “ poses of lust, and taught her only the paths of
 “ virtue to keep her from others, of all persons
 “ they are most to be guarded against, who hav-
 “ ing the power of educating the female mind,
 “ too often presume upon the influence with such
 “ intimate connexions give them; they, there-
 “ fore, as the most base and ungrateful, should
 “ be most cautiously watched and resolutely
 “ repulsed.”

Thus spake the enchanter, and no more, his
 mouth closed up, and he stood fixed and motion-
 less, and *Urad* finding her spirits somewhat reco-
 vered, hastened out of the hut, and perceived
 that it was morning.

She had now no more pepper-corns to depend
 upon, wherefore, she cried to *Houadir* to suc-
 cour her, but the *Genius* was deaf to her in-
 treaties.

“ Poor miserable wretch, said *Urad* to herself,
 “ what will become of thee, inclosed in a forest
 “ through which thou knowest no path? But,
 “ continued she, why should I not examine the
 “ enchanter, who perhaps is yet immoveable in
 “ the cottage: I saw him fold them in the plaits
 “ of

" of his garments, and they may yet become
" mine."

So saying, she returned to the hut, where entering, the very sight of the dumb enchanter affrightened her so much, that it was a long time before she could venture near him. At length she put forth her hand, and pulled forth her beloved pepper-corns; the enchanter still standing motionless.

Away flew *Urad* like lightning from the hut, and ran till she had again reached the road from which she had been decoyed.

She continued her journeying for seven days, feeding on the fruits of the forest, and sleeping in the most covert thickets.

The eighth day, as she was endeavouring to pass a ford, where a small rivulet had been swelled by the rains, she perceived a large body of horsemen riding through the woods, and doubted not but it was the remainder of the gang of robbers whom she had before met with.

Urad now was in some measure reconciled to danger, and therefore, without much fear, dropped a pepper-corn, and expected relief.

The pepper-corn had been dropped some time, the horsemen advanced, and no one appeared to succour her.

" Alas, said *Urad*, why has *Houadir* deceived
" me ; neither her advice, nor her magical pep-
" per corns,

“per-corns, can relieve me from these lustful and
 “cruel robbers. Better had I fallen a prey to
 “*Darandu*, better had I sated the lust of one en-
 “chanter, than undergo the various curses of so
 “many monsters. O *Genius*, *Genius*, why hast
 “thou forsaken me in my severest trials!”

By this time the robbers were come up, and
 were highly rejoiced to find such a beautiful prize.

“This only, said the leader, was what we
 “wanted, a fair one to regale with, and this
 “dainty morsel will serve us all. Here is luxury,
 “my friends, such as *Almurah* cannot find in his
 “whole seraglio; let him be dissatisfied with an
 “hundred females, while we, my friends, will
 “be satisfied with one! She shall serve us all,
 “and me first.”

“But first, said one, let us all embrace her,
 “for I never yet had the pleasure to embrace a
 “virgin, except one that I stabbed first.”

At this he leaped from his horse, and the trem-
 bling *Urad* gave a loud shriek, which was answer-
 ed from the woods by the roarings of an hun-
 dred lions.

“O *Alla*! said the chief, the lions are upon
 “us.”

“That may be, said he who was dismounted,
 “but were the whole world set against me, I
 “would secure my prize;” so saying, he took
Urad in his arms to place her on his horse.

The

The roaring of the lions continued, and many of them came howling out of the woods; the robbers fled in dismay, all but the ruffian who had seized on the fair *Urad*, who was striving in vain to fix her on his horse.

A lion furiously made at him, and tore him limb from limb, while *Urad* expected the same fate from several others, who came roaring round; "But, said she, better is death than infamy, and the paw of the hungry lion than the rude hands of the lustful robber."

The noble beast having devoured his prey, came fawning at the feet of *Urad*, who was surprised at his behaviour and gentleness, but much more was her astonishment increased when she heard him speak.

"O virgin, for none other can experience the assistance of our race, or stand unhurt before us, I am the king and sovereign of these mighty forests, and am sent by the *Genius Houadir* to thy protection; but why did the distrustful *Urad* despair, or why did she accuse providence of deserting her? Should not the relieved wait with patience on the hand that supports him, and not cry out with impatience and charge its benefactor with neglect."

"True, O royal lion, answered the fair *Urad*, but fear is irresistible, and the children of men are but weakness and ingratitude; but blessed be *Alla*, who, though justly provoked at my discontent, yet sent to my assistance the guardian
"dian

"dian of the fair : yet how cometh it to pass,
 "O royal protector, that you who are so bold,
 "and so fierce in your nature, should yet behave
 "with such tenderness and kindness to an help-
 "less virgin, whom you might with pleasure to
 "yourself in a moment devour?"

"The truly great and noble spirit, answered
 "the lion, takes a pride in protecting innocence,
 "neither can he wish to oppress it. From hence
 "learn, fair virgin, that of all mankind, he only
 "is noble, generous, and truly virtuous, who
 "can with-hold his desires from oppressing or
 "ruining the virgin that is in his power. What
 "then must you think of those mean wretches,
 "who endeavour to undermine your virtues and
 "pious dispositions, who cajole you under the
 "appearance of affection, and yet tell you, if
 "they succeed not, that it was only to try you.
 "He that is suspicious, is mean; he that is
 "mean, is unworthy of the chaste affections of
 "the virtuous maid. Wherefore, O Urad, shun
 "him, however honored by mankind, or cover-
 "ed by the specious characters of virtue, who-
 "ever attempts the honor of your chastity, for
 "he cannot be just; to deceive you, he must
 "himself swear falsely, and therefore cannot be
 "good; or if he tell the truth, he must be weak
 "and ungenerous, and unworthy of you, as he
 "invites you to sin."

In such conversation, they passed along the fo-
 rest, till after a few days they were alarmed at the
 noise of the hunters, and the musick of the chace.

"Alas,

"Alas, said the beautiful *Urad*, what is this that I hear?"

"It is, answered the royal beast, the noise of the hunters, and thou shalt escape, but me will they in sport destroy. The lion you call cruel, who kills to devour. What then is he, who wantons in the deaths of those who advantage him not? But man is lord of all, let him look to it how he governs!"

"Nay but, answered *Urad*, leave me, gentle protector, and provide for your safety; nor fear but *Hauadir* will prevent the storms that hover over, from breaking upon me."

"No, answered the royal beast, she has commanded me to follow you till I see her presence, and where can I better sacrifice my life, than in the service of chastity and virtue."

The hunters were now in sight, but advanced not toward the lion; they turned their courfers aside, and only one, of superior mien, with several attendants, rode toward *Urad*.

The lion erecting his mane, his eyes glowing with vivid lightnings, drew up the wide sinews of his broad back, and with wrathful front leaped toward him who seemed to have the command.

The horseman perceiving his intention, poised his spear in his right-hand, and spurred his courser to meet him.

Ere

Ere the royal beast had reached the horseman, the rider threw his spear, which entering between the fore-paws of the lion, nailed him to the ground.

The enraged animal tore his paw from the ground, but the spear still remained in the foot, and the anguish of the wound made him shake the forest with his lordly roarings.

The stranger then rode up to the fair *Urad*, whom viewing, he cried out, "By *Alla*, thou art worthy the embraces of the viziar *Mussapulta*; take her, my eunuchs, behind you, and bear her through the forest of *Bagdat*, to the seraglio of my ancestors."

The eunuchs obeyed, and bore her away, though *Urad* dropped her corn upon the ground; but still she trusted in the help of *Houadir*.

The vizir *Mussapulta* then ordered that one of his slaves should stay behind, and destroy and bury the lion, which he commanded to be done with the utmost caution, as *Almurah* had made a decree, that if any subject should wound, maim, or destroy any lion, in his forests, the same should be put to death.

The eunuchs bore away *Urad* to the seraglio, taking her through bye ways to the palace of the viziar, lest her shrieks should be heard. *Mussapulta* followed at a distance, and the slave was left with the tortured and faithful lion.

In a few hours they reached the palace, and *Urad* being conducted to the seraglio, was ordered to be dressed, as the viziar intended visiting her that night.

Urad was thunderstruck at the news, and now began to fear *Houadir* had forgotten her, and resolved, as soon as the eunuch had left her, to drop a second pepper-corn. But poor *Urad* had forgotten to take her bag from her old garments, which the eunuch who dressed her had carried away.

Urad dissolved in fresh tears at this piece of carelessness; "Well, said she, surely *Houadir* will neglect me, if I so easily neglect myself."

She waited that night with fear and trembling, but no viziar appeared.

This eased her greatly, and the next day, when the eunuchs came, they informed her, that *Mussapulta* had that evening been sent by the sultan to quell an insurrection, and that they did not expect him home under twenty days.

During this time, no pains were spared with *Urad* to teach her the accomplishments of the country; all which, in spite of her unwillingness to learn in such a detestable place, she nevertheless acquired with the utmost ease and facility.

The insurrection being quelled, the viziar returned, and not unmindful of his fair captive, ordered that she might be prepared for his reception in the evening.

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Accordingly *Urad* was sumptuously adorned with jewels and brocades, and looked more beautifully than the fairest *Circassian*; and the dignity of her virtue added such a grace to her charms, that even her keepers, the eunuchs, dared not look upon her.

Mussapulta in the evening, came to the seraglio, where he found his beauteous captive in tears.

“What, said he, cannot a fortnight’s pleasure in this palace efface the remembrance of your sorrows! But be gay and chearful, for know, that the vizier *Mussapulta* esteems you even beyond his wives.”

“The esteem of a robber, the esteem of a lawless ranger, answered *Urad*, charms not the ears of virtue. Heaven, I trust, will not suffer you to plunder my body, but no power can make me look with pleasure on the murderer of my friend, or on the lustful wretch.”

“What, said *Mussapulta* sternly, do you refuse my proffered love? then will I, having first disflowered thee, cast thee forth among my slaves, and them shalt thou lie down before; thy body I have, and I will make such full use of it, as shall sting thy squeamish virtue to the soul; I will also have witnesses of my triumph, my whole seraglio shall be present, and my female slaves shall be ordered to laugh at thy cries, as thou liest on the bed of my desires; and I too will enjoy thy screams, and take a pride in the sorrows and throbs of thy departing chastity; nor

Q 2

“shalt

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“ shalt thou rise, till many have followed the ex-
“ ample of their master,

“ Here, eunuchs, continued he, bind that stub-
“ born piece of virtue, and stretch her on the
“ bed; call all my females here, and bid my
“ slaves attend. Take off those trappings from
“ her, and let us see the whole of her virtuous
“ composition.”

The eunuchs advanced to *Urad*, and began their master's commands, while she, with the most fearful outcries, pierced the air, calling on *Alla*, on *Mahomet*, and on *Houadir* to relieve her.

The females arriving, *Mussapulta* gave them their lesson, who going to the beauteous victim, began laughing at her sorrow, and talking to her in the most ungrateful terms.

The slaves also attended, and beheld the lovely *Urad* now almost exposed in all her uncovered charms to the eyes of the brutal company.

“ Why, said the proud viziar, do ye delay my
“ wishes? Haste, slaves, and lay bare this delicate
“ piece of virtue to public view.”

As he said this, an eunuch came running in haste, crying, “ The sultan, the sultan *Almurah*
“ approaches !”

All was instant confusion, *Mussapulta* turned pale and trembling, he ordered the eunuch to release and cover the fair *Urad*, and ere she was well adorned

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adorned again, the faithful lion entered with the sultan *Almurah*.

The lion instantly seized on the vizier *Mussapulta*, and tore him limb from limb, in the sight of those very servants whom he called together to behold his cruelty and lust. Yet the generous animal would not defile himself with the carcase, but with great wrath tossed the bloody remains among the females of the seraglio.

Almurah commanded *Urad* to advance, and at the sight of her, "O royal beast, said he to the lion, I wonder not that thou wert unable to describe the beauties of this lovely maid, since they are almost too dazzling to behold.

"O virtuous maid, continued *Almurah*, whose excellencies I have heard from this faithful animal, if thou canst deign to accept of the heart of *Almurah*, thy sultan will be the happiest of mankind; but I swear, by my unalterable will, that no power on earth shall force or distress you."

"O, sighed *Urad*, royal sultan, you honor your poor slave too much; yet happy should I be were *Houadir* here!"

As she spoke, the *Genius Houadir* entered the room; the face of the sage instructor still remained, but a glowing splendor surrounded her, and her walk was majestic and commanding.

Almurah bowed to the ground, *Urad* made obeisance, and the rest fell prostrate before her.

" My advice, said *Houadir*, is necessary now,
 " O *Urad*, nor ought young virgins to enter into
 " such engagements without counsel, and the ap-
 " probation of those above her, how splendid and
 " lucrative soever the union may appear. I who
 " know the heart of *Almurah*, the servant of *Ma-*
 " *homel*, know him to be virtuous; some excesses
 " he has been guilty of, but they were chiefly
 " owing to his villainous vizier *Mussapulta*."
 Here the lion gave a dreadful roar. " Against
 " your command, *Almurah*, did he wound this ani-
 " mal, which I endued with speech for the ser-
 " vice of *Urad*, to teach her, that strength and
 " nobleness of soul would always support the
 " innocent.

" *Mussapulta* having wounded him, commanded
 " his slave to put the royal beast to death; but I
 " gave the slave bowels of mercy, and he carried
 " him home to his cottage, till the wound was
 " healed. When the lion, faithful to his trust,
 " came toward you as you were hunting, and be-
 " ing endued with speech, declared the iniquity
 " of *Mussapulta*; but he is no more.

" Now *Urad*, if thy mind incline to *Almurah*,
 " receive his vows, but give not thine hand
 " where thy heart is estranged, for no splendor
 " can compensate the want of affection."

" If *Almurah*, my gracious lord, answered *Urad*,
 " will swear in three things to do my desire, his
 " handmaid will be happy to serve him."

" I swear,

"I swear, answered the fond *Almurah*, hadst thou three thousand desires, *Almurah* would satisfy them or die."

"What strange things, said *Houadir*, has *Urad* to ask of the sultan *Almurah*?"

"Whatever they are, gracious *Genius*, said *Almurah*, *Urad*, the lovely *Urad*, may command me."

"Then, said *Urad*, first, I require, that the poor inhabitants of the forest be restored to their native lands from whence thou hast driven them."

"By the great *Alla*, and *Mahomet* the prophet of the just, answered *Almurah*, the deed was proposed and executed by the villain *Mussapulta*; yes, my lovely *Urad* shall be obeyed."

"But now *Urad*, continued the sultan, ere you proceed in your requests, let me make one sacrifice to chastity and justice, by vowing in the presence of the good *Genius Houadir*, to dismiss my seraglio, and take thee only to my arms."

"So noble a sacrifice, answered *Urad*, demands my utmost returns; wherefore, beneficent sultan, I release thee from any farther compliance with my requests."

"Lovely *Urad*, said *Almurah*, permit me then to dive into your thoughts: yes, by your kind

“ glances on that noble beast, I perceive you
 “ meditated to ask some bounty for your deli-
 “ verer. He shall, fair virgin, be honored as
 “ *Urad's* guardian, and the friend of *Almurah*;
 “ he shall live in my royal palace with slaves to
 “ attend him, and that his rest may not be inglo-
 “ rious, or his life useless, once every year shall
 “ those who have ravished or deflowered the in-
 “ nocent be delivered up to his honest rage.”

The lovely *Urad* fell at the feet of her sultan,
 and blessed him for his favors; and the sage *Hou-
 adir* approved of *Urad's* request and the promises
 of *Almurah*. The lion came and licked the feet
 of his benefactors, and the *Genius Houadir*, at
 parting, poured her blessings on the royal pair.

“ To guard the soft female heart from the de-
 “ lusions of a faithless sex, said *Iracagem*, is wor-
 “ thy of our race, and the sage *Houadir* has
 “ wisely blended chastity and prudence in her
 “ delightful instructions; but female delicacy
 “ makes an unequal opposition to brutal cunning,
 “ unless the protection of the just one over-
 “ shadow the footsteps of the virtuous maid;
 “ wherefore, *Alla* is the first and chief supporter
 “ of the female sex, who will assuredly, when
 “ requested, confound the vain artifices of man,
 “ and exalt the prudent counsels of the modest
 “ fair.”

“ But, most illustrious, said the sage *Iracagem*,
 “ to one of the *Genii* of a superior mien, let me
 “ not any longer delay the noble lessons of thy
 “ tongue; from thee we expect to hear the ad-
 “ ventures

"ventures of *Misnar*, the beloved of *Alla* and
" *Mahomet*, his prophet."

"Chief of our race, answered the *Genius*,
" whose praises rise earliest and most frequent in
" the presence of *Alla*, I am ready to obey
" thee."

So saying, the *Genius* thus began her much in-
structive tale.

OR

MISNAR

THE

SULTAN OF INDIA

TALE THE SIXTH

THE SULTAN of INDIA, the lord of the mighty Dominions,
the lord of the east, *Alla*, the high-
born of the world, attended the *Genius*
of *Misnar*; but though the hand of time
had passed, the spirit of misapprehension
could not be so easily removed from the youth.
The *Genius* of the east, could find from the youth
that *Misnar* the knowledge of *Misnar*.

His first royal command was, to assemble to-
gether the wise men throughout his extensive domi-
nions, from *Orissa* and *Andhra*, which are the eastern

THE



THE
INCHANTERS;
OR
MISNAR,
THE
SULTAN OF INDIA:
TALE THE SIXTH.

AT the death of the mighty *Dabulcombar*, the lord of the east, *Misnar*, the first-born of the sultan, ascended the throne of *India*; but though the hand of time had scarcely spread the fruits of manhood on his cheeks, yet neither the splendor of his court, nor the flatteries of the east, could steal from the youthful sultan the knowledge of himself.

His first royal command was, to assemble together the wise men throughout his extensive dominions, from *Cabul* and *Attok*, which are the even-

ing boundaries of the sun, to *Kaboa* and *Thoanoe*, the heads of whose mosques are tipt with his earliest beams.

Then came the faquir *Ciumpso*, from *Bansac*; and *Balihu*, the hermit of the faithful, from *Quada*; the sage *Bouta* hastened from *Bisnagar*; and *Candusa*, the Iman of *Labor*, was not inobedient to the royal decree. *Sallasalfor* also, from *Necbal*, was there; and *Carnakan*, a faithful worshipper from the banks of *Ava*; the prophet *Mangela*, from the hollow rocks of *Caxol*; and *Garab*, a silver-bearded sage, from the mountains *Coharfi*; from *Azo* came a wise interpreter of dreams; and from *Narvan*, the star-read philosopher *Nexrahed*. *Zeuramaund*, the father of the prophets of *Nau-gracut*, led his visionary tribe from their native mountains, and the wisest of their community were deputed to represent the bramins of *Lactora**.

The sultan *Misnar* ordered the illustrious assembly to meet in the divan, where, being placed on the throne of his forefathers, he thus opened unto them the desires of his heart.

“ O ye sources of light and fountains of knowledge, said *Misnar*, more precious are your

* Note, in the original there is a description of these sages, which contains more than twelve pages; but we thought it too prolix to translate the whole, and have only preserved these few, to give the reader a taste of this oriental way of writing; for it is most probable, that the author (who seems to have a very extensive knowledge of men and manners) added these names as a compliment to some of the wise men of the eastern nations, with whom he might have been acquainted.

“ counsels

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“ counsels to me than the mines of *Raalconda*,
 “ or the big emerald from *Gani*: wisdom is the
 “ true support of honor, and the sultan is esta-
 “ blished by the counsel of his sages. Say then,
 “ ye treasures of experience, what shall *Misnar*
 “ devise, that may secure him in the throne of
 “ the mighty *Dabulcombar*?”

The sages in the divan were struck with asto-
 nishment at the condescension of their young
 sultan, and one and all fell prostrate before his
 throne.

“ May wisdom, said they, guide the footsteps
 “ of the illustrious *Misnar*; may the mind of our
 “ sultan be as the eye of day!”

Then arose the prophet *Zeuramaund*, and said,

“ I perceive, O mighty sultan, the dark clouds
 “ of evil are gathering to disturb the hours of
 “ futurity; the spirits of the wicked are preparing
 “ the storm and the tempest against thee; but—
 “ the volumes of fate are torn from my sight, and
 “ the end of thy troubles are unknown!”

The venerable sages looked aghast as *Zeura-*
maund uttered these ominous predictions in the
 spirit of prophecy, for they perceived he spake as
 he was moved; the whole council were dismayed
 at his words, and all fell again prostrate on the
 earth.

Misnar alone appeared unconcerned at his fate.

“ O,

THE TALES OF THE GENII. 237

“ O, my friends, said the youthful sultan, the
“ rose cannot blossom without the thorn, nor life
“ be unchequered by the frowns of fate; the
“ clouds of the air must lower before the rice
“ springs forth, and the mother feel the pangs of
“ child birth, ere she knows the pleasure of a
“ parent. Grieve not, my friends, that trials
“ attend me, since the spirit of prudence and
“ virtue blossom fairest in a rugged soil.”

The sages arose as their royal master spake,
and beheld with wonder the youthful countenance
of their prudent sultan.

Silence and amazement for a time prevailed,
till one of the sages advancing before the rest,
thus counselled the intrepid prince.

“ O light of the earth, said the trembling sage,
“ whose virtue and innocence hath not been
“ vexed by frauds and deceit, whose pure mind
“ seeth not the foul devices of man’s heart, trust
“ not to the fickle interpositions of chance, where
“ thine own arm can work security, and esta-
“ blish a permanent foundation to thy father’s
“ throne. Thou hast a brother, O my sultan,
“ whose veins are filled with royal blood, and
“ whose heart is by descent above controul.
“ *Abubal*, therefore, ere the bud of his youth un-
“ folds into the fulness of manhood, should be
“ cut off, as the husbandman destroyeth the
“ deadly *Lacar* * in the field.

* *Lacar* is a kind of poisonous weed, found in great
plenty in the inland parts of *India*, but little, if at all
known to the *Europeans*.

“ What,

" What, said the young sultan *Misnar*, what
 " do thy base suspicious fears advise? Is there
 " no way to build up the seat of justice and mercy
 " but in murder and fratricide? Caution, when
 " besmeared in blood, is no longer virtue, or
 " wisdom, but wretched and degenerate cow-
 " ardice: no, never let him that was born to
 " execute judgment, secure his honors by cruelty
 " and oppression; the righteous *Alla* planted me
 " not here, to spread a poisonous shade over the
 " offspring of his prophet *Mahomet*; though fear
 " and submission is a subject's tribute, yet is
 " mercy the attribute of *Alla*, and the most plea-
 " sing endowment of the viceregerents of earth.
 " But as thou, weak man, hast dared to advise
 " the extirpation of one of the race of the mighty
 " *Dabulcombar*, the vengeance of my injured bro-
 " ther's blood fasten upon thy life."

The guards of the divan hearing the sentence
 of the sultan, approached with their drawn sabres
 toward the decrepid sage, but *Misnar* arising,
 cried out,

" Who of my subjects shall dare to violate
 " with blood the sanctity of this refuge for the
 " oppressed; let the divan of justice be sacred:
 " nevertheless lead that author of malice from
 " my sight, and let his own blood make satisfac-
 " tion for the cruelty of his desires."

As he spake thus, the guards attempted to seize
 the sage, but as they advanced toward him, flames
 of fire burst from his mouth, and his whole form
 appeared as the form of a fiery dragon.

The

The rest of the sages fled from the dreadful monster, but *Misnar*, with an intrepid countenance stood before his throne, with his drawn sabre, pointing toward the dragon; when through the flames he perceived an hoary magician on the back of the monster.

“ Vain, O silly child of *Mahomet*, said the inchanter, was thy sabre against the power of my art, did not a superior force uphold thee, but tremble at thy doom, twice four of my race are determined against thee, and the throne of *Dabulcombar* noddeth over thy head; fear hath now preserved thee, and the weakness of thy heart, which the credulous believers of *Mahomet* will call prudence and moderation; but the fiend of darkness is let loose, and the powers of enchantment shall prevale!”

As the hoary magician spake thus, his fiery dragon with tremendous hissings arose, and cleaving the dome of the divan, disappeared from their sight.

“ Thus, said the illustrious *Misnar*, let the enemies of *Mahomet* be dismayed! but inform me, O ye sages, under the semblance of which of your brethren, did that foul enchanter gain admittance here?”

“ May the lord of my heart, answered *Balihu*, the hermit of the faithful from *Queda*, triumph over all his foes. As I travelled on the mountains from *Queda*, and saw neither the foot-
“ steps.

"steps of beasts, nor the flights of birds, behold
 "I chanced to pass through a cavern, in whose
 "hollow sides I found this accursed sage, to
 "whom I unfolded the invitation of the sultan
 "of *India*, and we joining, journeyed toward the
 "divan; but ere we entered, he said unto me,
 "put thy hand forth, and pull me toward thee
 "into the divan, calling on the name of *Mahomet*,
 "for the evil spirits are on me and vex me."

"my eye, did not a superior force uphold thee,
 "but tremblest as thy doom, twice four of my race
 "are determined against thee, and the throne of
 "Dahomah, no doubt, over thy head, I fear, hath
 "now passed, and thou, and the weakness of thy
 "heart, which the credulous believe of thee,
 "thou wilt call guidance and inspiration; but
 "the hand of darkness, let loose, and the power
 "of enchantment shall prevail!"

At the hoarse magician's look, thus, his fiery
 organ with tempestuous hissings roared, and cleav-
 ing the dome of the divan, disappeared from

"I have said the ill-fated sultan, let the
 "remains of his court be dispersed, I see, in ruin
 "and of his race, under the influence of which
 "of what strength, that lost, enchanted gate
 "remains here!"

THE

"May the lord of my heart, answer, follow
 "the spirit of the faithful, and I shall, through
 "over all his land, As I travelled on the main-
 "land from *Arabia*, and saw neither the foot-
 "steps"

THE CONTINUATION OF THE TALE OF THE
INCHANTERS; OR MISNAR, THE
SULTAN OF THE EAST.

AFTER the hermit *Balibu* had spoken, *Mangelo* arose.

"May the power of the sultan of the east be multiplied, said he: but know, O sultan, that neither evil *Genius*, nor inchanter, can enter this seat of justice, unless he be invited in the name of *Mahomet*."

"If it be so, answered the sultan *Misnar*, then neither can they be masqued against the voice of justice; for thou, O righteous *Alla*, wilt uphold the tribunal which thou hast founded upon earth, and make the visions of fraud to depart from him who seeketh truth."

"Therefore, continued the sultan, lest this assembly be still tainted with malice and infidelity, as the poisonous herb groweth most luxuriantly beside the plants of health, I command the evil spirits to stand confessed before me."

At his word, sulphureous smokes arose, and from the thronged assembly, seven hideous forms broke forth.

First, on a vulture's pinions the fell inchanter *Tasnar* soared aloft, whose skin was as the parched

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Indian's, when he writhes impaled upon the bloody stake.

Next, on the back of an enormous scorpion, whose tail dropped deadly poison, *Ahaback* appeared, and with his eyes darted malignant flashes on the youthful sultan.

Him followed *Happuck*, a subtle magician, on the shoulders of a tyger, whose mane was fringed with snakes, and whose tail was covered with twining adders.

Hupacusan also, that decrepid hag, who personated the righteous *Sallasalser*, from *Necbal*, now stripped of the garments of hypocrisy, filled the eyes of the sages with terror and amazement. Her lean bones wrapped round with yellow skin, appeared like the superstitious mummies of the western *Egypt*. She was mounted on a monster more dreadful and uncouth than the fever-parched wretch beholds, when in restless slumbers he sinks from woe to woe upon his bed of sickness. Its form was like the deadly spider, but in bulk like the elephant of the woods; hairs like cobwebs covered its long bony legs, and from behind, a bag of venom, of a whitish hue, spurted forth its malignant influence.

Here followed her malicious sister *Ulin*, squatting on the back of a broad-bellied toad, whose mouth opened like the pestilence that swalloweth up the fainting inhabitants of *Delly*.

Then, with a loud hiss, started forth in many a fold a black serpent, in length and bulk like the

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cedars of the forest, bearing the powerful enchantress *Desera*, whose wide extended ears covered an head of iniquity, and whose long shrivelled dugs weakly panted over an heart of adamant.

Last, with majestick horror the giant *Kifri* swelled into his full proportion, and, like a tottering mountain, reared himself aloft; the long immeasurable alligator that bore him, groaned with his load, and opening all its mouths, for every scale appeared a mouth, vomited forth streams of grumous blood. In his hand the giant brandished a stately pine blasted with lightening, which shaking at the dauntless *Misnar*:

“ Tremble, vile reptile, said he, in a thundering voice, tremble, vile reptile, at a giant’s wrath; tremble at the magick powers of all my brethren, if such a name becomes our race, unbowed, unfettered by the ties of nature: tremble, vile reptile, for thy doom is fixed.”

At these words the infernal brood joined their voices with *Kifri*’s, and all at once pronounced in harsh discordant sounds, “ Tremble, vile reptile, for thy doom is fixed !”

The enchanters were then involved in a thick cloud of smoke, from which issued broad flashes of red lightening, which ascending to the roof of the divan, in a moment disappeared.

“ There is neither wisdom nor prudence, said *Misnar*, (as he prostrated himself on the ground, after the enchantments were at an end) but

“ what are derived from *Alla*, and are the gift
 “ of the prophet of the faithful ! If thou dost
 “ vouchsafe to direct my steps, O protector of
 “ musfulmen, the fear of evil shall not come
 “ upon me.”

“ Happy, said *Candusa*, the iman of *Labor*, with
 “ his breast on the earth, happy is the prince
 “ whose trust is in *Alla*, and whose wisdom com-
 “ eth from the thirteenth heaven.”

“ Happy, said all the sages, humbling them-
 “ selves before the sultan *Misnar*, happy is our
 “ sultan, the favorite of *Alla* !”

“ That, replied *Misnar*, O sages, is too much
 “ even for the sultan of the east to hear. But
 “ may the all-righteous *Alla* approve of my
 “ thoughts and actions ! so shall the infernal
 “ powers destroy the wretches that employ them,
 “ and the dark poisoned arrow recoil upon him
 “ that blew * it forth. But, O sages, though
 “ your numbers are reduced, your integrity is
 “ more tried and approved : therefore let *Mis-*
 “ *nar*, your sultan, partake of the sweetness of
 “ your counsels, and learn from aged experience,
 “ the wisdom of the sons of earth. Say then,
 “ what doth the peace and sincerity of my throne
 “ require from me, concerning my brother *Abubal*,
 “ the issue of the mighty *Dabulcombar* ?”

* *Blew it forth*, this may need explanation. In many
 parts of *Asia*, the inhabitants used small poisoned ar-
 rows, which they blow from an hollow cane upon their
 adversaries.

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" Far be it from me, said the sage *Carnakan*, to
 " presume to utter my words as oracles before the
 " prince ; but may not the security of the east re-
 " quire, that the prince, thy brother, be not en-
 " larged as my sultan is, to do whatsoever seem-
 " eth good in his heart : should not the younger
 " be as a servant to the first-born of his father,
 " and are not all the princes the vassals of the
 " sultan of the east. Let, therefore, the prince
 " *Abubal* enjoy the pleasures of life, but let him
 " be removed from giving pain and uneasiness to
 " my royal sultan *Misnar*. At the sources of the
 " springs of *Ava*, on the craggy rocks of *Aboul-*
 " *fakem*, is a royal castle built by the sage *Illfa-*
 " *kircki*, to which there is no passage but through
 " a narrow vale, which may be ever guarded by
 " the slaves of *Misnar*. Hither let the prince
 " be sent, and let him live there, and enjoy life
 " without having any power to molest the glories
 " of thy reign."

The counsel of *Carnakan* seemed agreeable unto
 the sultan and his sages, and *Misnar* gave imme-
 diate orders, that the mutes of his seraglio should
 attend the prince to the royal castle of *Aboulfakem*,
 and then dismissing for the present the assembled
 sages, he commanded them every week to attend
 the divan.

In a few days the mutes and guards who were
 sent with the prince *Abubal*, and being admitted
 into the presence of their sultan, they fell on their
 faces, and cried out,

" O let not the displeasure of the sultan fall
 " upon his slaves ! thy slaves, in obedience to thy

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“ royal word, journeyed toward the castle of *Aboul-*
 “ *fakem*, and as they passed along through the
 “ deserts, a party of five thousand horse appear-
 “ ed, who setting upon us, ordered us either to
 “ deliver up the prince *Abubal*, or defend him
 “ with our lives.

“ Thy slaves would willingly have chosen the
 “ latter fate. Yet, alas, what were four hundred
 “ guards and twenty mutes to the army that op-
 “ posed us. But our consultation was vain, for
 “ while we debated how to defend ourselves, the
 “ prince drew his sabre, and killing three of our
 “ number, cut his way through the guards to
 “ his friends.

“ The horsemen then would have set upon us,
 “ and hewed us in pieces ; but their chief forbid
 “ them, saying, No, let them live, and be the
 “ messengers of the prince's escape. Go, con-
 “ tinued he, dastard slaves, and let your sultan
 “ know, that *Abubal* has friends, who will shortly
 “ punish him for his designs on the prince.”

At these words of his guards, *Misnar* gave a
 deep sigh, and said,

“ Human prudence alone is far too weak to
 “ fight against the wiles of the deceitful ; but
 “ *Alla* is more powerful than man ! I will, there-
 “ fore, send for the prophets, and enquire of them,
 “ where I may seek for the assistance of *Mahomet*.”

The sultan then commanded *Zeuramaund* and
 his tribe, and *Mangelo*, the prophet, from the hol-
 low

low rocks of *Caxol*, to be brought before him; and when they were come into his presence, he demanded of them, where he might seek for the assistance of *Mahomet* and the countenance of *Alla*.

Then answered *Zsuramaund* the sultan in these words;

"In the tomb of the prophet of *Mecca* is the signet of *Mahomet*, which no human power may remove; but if the prophet will hear the prayer of the sultan, it may easily be taken from thence."

"Yes, replied *Mangelo* the prophet, from the hollow rocks of *Caxol*, the seal of *Mahomet* will indeed preserve the prince from enchantment, but it is also necessary that he put on the girdle of *Opakka*, which is worn by the giant *Kifri*, the sworn enemy of the eastern throne. For although the signet of *Mahomet* will preserve the sultan from evil, yet will the girdle of *Opakka* only save him from deceit."

The sultan *Misnar* was moved at the discourse of his prophets, and spent the night in thought and perplexity. He had little hope that the signet of *Mahomet*, which had for ages remained immoveable, should yield to him; or that with all his numerous armies, he should be able to force the girdle of *Opakka* from the loins of an enchanter, who could in a moment overwhelm his troops by the power of his art. However, he determined the next morning to go with his court a publick

pilgrimage to *Mecca*, and to offer up the most solemn petitions to the prophet of his faith.

Early in the morning the sultan arose from his seraglio, and commanded his courtiers to prepare the procession, as he intended immediately to make a publick pilgrimage to *Mecca*.

But as *Misnar* was making known his intentions, a messenger arrived in haste at the entrance of the seraglio, who brought advice, that one of the southern kingdoms had revolted, and was led on by a sage heroine, who declared her intentions of placing *Ahubal*, the brother of the sultan, on the throne of *India*.

Misnar was conscious that this revolt was brought about through the contrivances of the enchanters, and therefore despaired of conquering them by means of his armies; but lest the other kingdoms, seeing no troops were sent to repel the rebels, should also join the adverse party, the sultan commanded the rough musick of war to sound, and sending for his grand viziar *Horam* in private, he ordered him to lead out the armies of *Delly* against the rebels, and to dispatch daily messengers to the capital to bring advice of his success.

The viziar *Horam* received the sultan's commission with reverence, and said,

“ Let not my sultan be angry at his slave. If
 “ my lord should require ten thousand messengers,
 “ his slave *Horam* would dispatch them. But if
 “ my

“ my lord will accept of this tablet; he shall know
 “ in a moment the success of his servant, though
 “ numberless leagues were between us.”

“ What, said *Misnar*, taking the tablet from his
 “ viziar, by what means is this tablet endued with
 “ these rare virtues ?”

“ My lord, answered *Horam*, when my father;
 “ through the malice of his enemies, was banished
 “ from the presence of the mighty *Dabulcombar*;
 “ (whom the *Houri*'s of Paradise do serve) he
 “ called me to him, and said, O *Horam*, the evil-
 “ minded have prevailed, and thy father is fallen
 “ a sacrifice to the enemies of truth : no more;
 “ my son, shall I behold the children of my
 “ strength, nor the splendor of my sultan's court ;
 “ whither I go, I know not ! but do you, my
 “ son, take this tablet, and whatever befalleth thy
 “ parent, shall at times be made known to you
 “ in the leaves of this book ; and to whomsoever
 “ thou givest it, that friend shall, after my death,
 “ read therein whatever *Horam*, my son, shall wish
 “ to make known unto him.”

“ Faithful *Horam*, answered the sultan, thy pre-
 “ sent is of such exquisite value, that thy prince
 “ shall, in confidence, honor thee with the first
 “ place in his esteem. Know then, my faithful
 “ viziar, that the powers of enchantment are let
 “ lose against my throne, and the prophets have
 “ said, thou shalt not prevail but with the signet
 “ of *Mahomet*, and the girdle of *Opakka* ; there-
 “ fore it is expedient that I first go to *Mecca* to
 “ obtain by prayer this valuable gift of the pro-
 “ phet,

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“phet, my purpose but this morning was to go
 “surrounded by the nobles of my court; but
 “while rebellion stalketh abroad, pageants are
 “idle, and the parade of a sultan’s pilgrimage
 “will give my enemies time to increase in their
 “numbers and strength. No, *Horam*, I myself
 “will in secret approach the tomb of my pro-
 “phet, for *Alla* requireth the service of the heart,
 “and searcheth out the purity of his servants in-
 “tentions; shall go with greater humility as a
 “peasant than as a prince. In the mean time,
 “my royal tent shall be pitched, and *Horam* only
 “shall be suffered to approach it. So shall my
 “slaves imagine their sultan goeth forth with
 “them to the field, and the hearts of my subjects
 “shall be strengthened.”

“Be the desires of the sultan fulfilled, said
 “*Horam*, with reverence: but will not my lord
 “take with him a guard in his pilgrimage; for
 “the dangers of the journey are great over the
 “mountains and desarts, and the voyage by the
 “sea is perilous.”

“No, answered the sultan, those who are my
 “slaves here, may at a distance become my mas-
 “ters, and sell me to my foes; where the trust is
 “great, great is the danger also. Shall I set
 “guards over my person in the heart of my king-
 “dom, amidst my faithful subjects, and trust my
 “life in a slave’s hand, where I am neither known
 “nor respected? When the diamond lieth con-
 “cealed in the mine, it is free and unmolested,
 “but when it shineth abroad on the earth all
 “covet it’s possession.”

The

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The viziar *Horam* was struck with the prudence of his youthful sultan, and bowed in assent to the words of his lord.

In a few days the armies of *India* assembled; the royal tent was pitched, and the viziar was declared the leader of his sultan's forces. *Misnar* entered his tent in great state, and *Horam* alone followed the sultan into the retirements of the moveable pavilion.

The viziar had, according to the sultan's instructions, prepared a disguise for his master; and at midnight led him, like a peasant, through the encampment into a wood, where falling at his feet, he besought him to consider well the dangers he was about to encounter.

"*Horam*, answered the sultan, I well know
" the goodness of thy heart, and that thy fears
" are the daughters of thy love. Sensible am I
" that the dangers of my pilgrimage are great,
" but what resource have I left? More than man
" is risen up against me, and more than man
" must assist me, or I perish. To whom then
" can I fly, but to the prophet of the faithful?
" For I am well assured that no enchantment
" shall prevale against me, while I journey to-
" ward *Mecca*; for such is the faith of all true
" believers, though they may oppress and fa-
" tigue me, yet in the end shall I triumph. Be-
" side, *Horam*, there is no other resource."

" True, my sultan, answered the viziar, with-
" out *Alla* vain is the counsel of man; but is not
" *Alla*

“ *Alla* every where present to aid and defend the
 “ sons of the faithful !”

“ Though *Alla* be all-powerful, answered *Mis-*
 “ *nar*, yet is not the slave of his hand to direct
 “ the lord of all things. If we would gain the
 “ help and assistance of *Alla*, we must obey his
 “ commands ; and well are we assured in the law
 “ of our prophet, that at Mecca *shall the prayer*
 “ *of the faithful be heard*. Wherefore, O *Horam*,
 “ no longer my slave, but my friend, lead forth
 “ my armies with confidence and trust, and
 “ doubt not but that he, who daily refresheth
 “ the sun with light, will shortly restore *Misnar*
 “ to the throne of his forefathers.”

As he spake thus, the sultan broke from his
 viziar *Horam*, who was fallen upon his master's
 feet, and weeping at his fixed resolves, and pene-
 trated into the gloomy recesses of the forest.

All was silence and darkness, save where through
 broken fragments of fleeting clouds, the sultaness
 of night sometimes threw a feeble light on the
 horrors of the forest.

“ This gloomy recess, said *Misnar*, as he pas-
 “ sed on, which hides me from the world, makes
 “ me better known to myself. In the court of
 “ my forefathers, I am called the light of the
 “ world, the glory of the east, and the eye of
 “ day ; but in the wild forests of *Tarapajan*, I am
 “ a poor helpless reptile, on whom the cedars
 “ drop unwholesome dew, and whose steps are
 “ hidden from the light of the moon by the
 “ branches

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The Inchanter Tasnar detected by the Vizier Horam.

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“branches of the palm. What then is the pride
 “of man but deceit! and the glories of the earth,
 “but the shadows of illusion! surely more had I
 “to fear from enchantment on the throne of *Da-*
 “*bulcombar*, than in the bosom of this forest.
 “Here the wild beasts will not flatter me, nor
 “will the lordly lion acknowledge me the sultan
 “of his wild domains.

“On what prop then must that weak tendril
 “man, entwine himself, on what rock must the
 “son of earth build his security? Thanks be to
 “the faith delivered unto me from *Mahomet*, the
 “holy prophet of *Arabia*. In *Alla* shall be my
 “trust, who ruleth over all the children of his
 “hand, and is lord over the haunts of beasts, as
 “well as the dwellings of mankind.”

With such thoughts, *Misnar* passed along for many days, till one night at a distance he perceived the skies looked red with light, and various fires; and by the noise, which increased in his ears, found that some *Indians* were carousing in the woods before him.

The disguised sultan endeavoured to avoid them, striking into a path which led round their fires; but some of the *Indians* observing him by the light of their fires, called to their brother peasant, and desired him to partake of their mirth.

Misnar thought it would be in vain to refuse their request, as they all seemed disposed to insist on their demands, and therefore hastened to the scene of their festivity.

Here

Here he found ten or twelve fires, with a mixed number of males and females, some sitting and some dancing around them; the uncouth rustick musick enlivened their dance, and the mask of care was not on their faces.

Misnar enquired the cause of their mirth.

“What, said an ancient female, though you
“are a stranger in *Tarapajan*, and know not that
“the feast of *Tigris* is celebrated by these nightly
“fires, yet must you now learn, that no stranger
“comes but to partake of our joy, nor departs
“till the fires are extinct.”

“And how long, said *Misnar*, doth this feast
“last?”

“This, answered the old woman, is the third
“night, and these fires must blaze yet eleven
“nights and days more, during which time the
“ax is not seen in the hand of the forester, nor
“doth the bow twang in the woods of *Tara-*
“*pajan*; neither may he which seeth these rites,
“depart till they be fulfilled.”

Misnar was thunderstruck at this relation, and ere he could answer the crowd gathered around him.

“Come, said he that appeared to be chief, let
“us initiate this stranger in our rites; bring
“hither the skin of the tyger, and the paw of
“the lion, and the lance, and the bow that
“twangs not in the woods of *Tarapajan* during
“these nightly festivals.”

Then did one bring the skin of a tyger, and threw it over the shoulders of *Misnar*; and another came with the paw of a lion, and hung it before him; and a third brought a lance, and put it in *Misnar's* right hand; and a fourth slung a bow on his breast. Then did all the crowd make a loud howling, and danced around the astonished sultan.

"Now, said the chief, when the dance was finished, sound the hollow instruments of brass, which give notice to the moon and to the stars, that this stranger is about to swear not to reveal our rites. Lay thine hand on thy head," said the chief to the disguised sultan, and put thy finger on thy mouth and say,

"As the starless night is dark, as the cave of death is dark, so shall my thoughts and words continue in darkness concerning the festival of tygers."

"And wherefore, said *Misnar*, is this silence imposed? and what shall befall him that swear-eth not unto you? Is not the mind of man free? And who shall offend him, who seeketh not to offend others?"

"Whosoever, answered the chief, travelleth, should become obedient to the customs of those people among whom he tarrieth."

"Right, continued *Misnar*, and I am willing upon two conditions to fulfil your will: first, you shall all swear, that I be at liberty to pursue
"sue

"sue my journey on the eleventh day; and next,
 "that i shall not be bound to perform aught con-
 "trary to the law of *Mahomet*."

"Stranger, replied the chief, when we are
 "at liberty to depart, thou shalt depart likewise;
 "but during this festival, which is held in honor
 "of our noble ancestor, who remained fourteen
 "days in this forest, till he had subdued a raven-
 "ous race of tygers, no man that is entered
 "here, may stir from hence till the fires be ex-
 "tinguished; for by fire did our ancestor drive
 "away and destroy the tygers and beasts of the
 "forests, and by fire do we commemorate his
 "mighty deeds. Neither, continued the chief,
 "may we revele these rites to any one but those
 "who by accident espy them; for such as are
 "present with us, we are bound to receive into
 "our society; wherefore we compel those who
 "come among us, to keep in silence the know-
 "ledge of our rites."

"If such is your custom, answered *Misnar*,
 "I shall willingly comply and swear to you, that
 "as the starless night is dark, as the cave of
 "death is dark, so shall my thoughts and words
 "continue in darkness concerning the festival of
 "tygers."

As he uttered these words, the whole assembly
 again danced around him, till the hollow brazen
 instruments were ordered to sound, and all the
 inhabitants of the forest were commanded to re-
 ceive the disguised sultan as their brother.

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Then the men one by one passed by *Misnar*, each as he passed, laying the hand of the sultan on his breast. After they were passed by, came the females also, and embraced their new made brother. These *Misnar* suffered to pass on without much reflection, till among the youngest, who last approached, he beheld a beauteous virgin with downcast looks drawing near him, who seemed ashamed of that freedom the custom of the place obliged her to use.

At sight of this amiable figure, *Misnar* at once forgot his purpose and his crown, and was impatient till the ceremony brought her into his arms, where he would willingly have held her for ever. The rest of the females perceived his emotion, and the chief of the festival approaching, asked *Noradin*, the beauteous fair one, "Whether she would at length fix her choice; for in this place, continued the chief, addressing himself to *Misnar*, every sex hath freedom, and none are compelled to take the hand they do not love: *Noradin* hath for these three days been courted by all our tribe, but the coy maid hath refused every advance: if she refuse not you, our joy will be the more complete, as then none of our company will be without his mate."

Misnar forgetting the great designs of his heart, waited for the fair one's answer, and felt more fear at her silence, than at the dreadful enchantments of his monstrous enemies.

At length with blushes, and half-smothered words, *Noradin* answered, "May the joy of my comrades be complete!"

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Misnar, in raptures at the fair *Noradin's* preference, took her by the hand and led up the dance, while the hollow instruments of brass a third time sounded, to proclaim the choice of *Noradin*, the beauteous fair one.

At the appearance of day, each repaired to the cottages around, and *Misnar* and *Noradin* were led by the chief to a spot, where shortly the whole assembly built them a cottage of bamboo and the leaves of the plantain.

As soon as they were retired, *Noradin* taking *Misnar* in her hand, asked him, "Whether she deserved his constant love for the choice she had made?"

Misnar, somewhat startled at her question, asked, "What were the customs of her tribe?"

"For ten days, answered the amiable *Noradin*, I shall be with thee, and on the eleventh, if our choice be fixed, the chief will lead us to him, who readeth the *Koran*, that our vows may be pledged in his presence; during this interval, my father's friends will attend us, that in case you refuse me, I may return a virgin to their arms; nay, even now are they building their huts around us."

Misnar was much chagrined at these words, as in his heart he expected the full enjoyment of his beautiful mistress, and his mind now turned upon the great business he had to perform;

"But, said he to himself, to what purpose is it

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“ to think of my kingdom or my pilgrimage,
 “ since I am here detained and watched by a set
 “ of savage foresters, who acknowledge no law
 “ but their own will: ’tis the part of prudence
 “ then, to bear with patience and ease the mis-
 “ fortunes of life. I will indulge myself with
 “ this amiable female, till the days of my con-
 “ finement are at an end.” Then turning to
 the fair *Noradin*, the sultan said, “ O thou joy of
 “ life, I will wait with patience; nevertheless, I
 “ would that the hours of anxiety were shorter,
 “ and that the dawn of my happiness would this
 “ moment arise.”

“ Say then, answered *Noradin*, thou on whom
 “ my thoughts hang, shall the compliance of
 “ thy beloved, fix my lovely wanderer for ever
 “ in these arms?”

Misnar was confounded at the request of his
 fair companion, and his heart recoiled at her
 words.

“ What, said the sultan to himself, shall I,
 “ for the casual gratifications of my passion, give
 “ up the glories of my father’s kingdom and the
 “ vice-regency of *Mahomet*? Or shall I basely
 “ betray that love which is proffered me, and for
 “ a few days pleasure, imbitter fair *Noradin*’s fu-
 “ ture cup of life. No, said he aloud, turning
 “ to his amiable mistress, never let the man of
 “ integrity deceive the soft heart that means him
 “ happiness. Forgive me, all-beauteous *Noradin*;
 “ but the volumes of my fate are open, and the
 “ prophet of the faithful will not permit me to,
 S 2 “ indulge

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“ indulge here the secret affections of my mind,
 “ though the soul of thy slave will be torn and
 “ divided, yet must he depart with the expiring
 “ fires of your festival.”

“ Base, cold, and senseless wretch, said the
 “ false *Noradin*, (as the beauteous vision vanished
 “ from the eyes of the sultan, and he beheld the
 “ enchantress *Ulin* before him) call not thy frozen
 “ purpose virtue, but the green fruits of unri-
 “ pened manhood; beauty is ever superior to
 “ prudence, and the extasies of love are trium-
 “ phant over the powers of reason; but thou art
 “ susceptible of neither love nor beauty, and
 “ therefore not thy prudence but my folly hath
 “ saved thee, who threw a tasteless bait in the
 “ paths of thy pilgrimage. However, what na-
 “ ture would permit, I have obtained, and though
 “ thou art escaped, puny animal as thou art, from
 “ the power of my enchantments, yet shall the
 “ southern kingdoms of *India* feel my scourge.
 “ Proceed then, superstitious reptile, on thy tame
 “ pilgrimage to *Mecca*, while *Horam* feels the
 “ vengeance of my arm in the sultry deserts of
 “ *Ahajah*.”

As she spake thus she stretched out her wand,
 and the fires and the foresters, and the inchan-
 tress *Ulin*, disappeared from the sight of the asto-
 nished sultan.

The sultan immediately prostrated himself on
 the ground, and gave glory to *Mahomet* for his
 wonderful escape; and pursuing his journey, con-
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tinued his course for two moons through the wide extended forest of *Tarapajan*.

During this time, he daily examined the tablets which his viziar *Horam* had given him, but was very uneasy at finding the leaves always fair.

“ Alas, said he to himself, I have trusted to a base man, who perhaps has taken this advantage of my credulity, and intends to set the crown of *India* on my brother’s head; there needed not the powers of enchantment to overthrow me, since I have betrayed at once my folly and my cause.”

Misnar, therefore, resolved to travel back to *Delly*, and learn the cause of *Horam*’s silence; but, however, as he neglected not to look on the tablets every day, he, at length, as he was examining them under a palm tree, found the following inscription therein.

Horam, the faithful slave of the sultan of the East, to Misnar, the lord of his heart.

“ SOME time after I left my royal sultan in the forest, while my heart was sad within my breast, and my eyelids were heavy with the tears of separation, came an hasty messenger from the outskirts of the rebel army, and declared their approach, and that the southern provinces had revolted, and were added to the opposers of the sultan of the earth. When the slave was certain of this intelligence from

“ the mouths of many, who hastened to the camp
 “ with these bad tidings, I commanded the armies
 “ of *India* to be increased, and a more exact dis-
 “ cipline to be observed in my master’s camp;
 “ and perceiving that the enemy hastened to meet
 “ my sultan’s forces, I shortened the march of
 “ thy slaves, that the fatigues of the deserts might
 “ not prevail more against them, than the face
 “ and the sword of their enemies. Moreover, I
 “ led thy troops through the most cultivated
 “ countries, that the necessaries of life might be
 “ procured for the multitudes that followed thy
 “ tent with the greater ease. But, alas, the pre-
 “ sence of my lord is not with his people, and the
 “ army murmur that they are led by a sultan,
 “ who cheers not their labors by the light of his
 “ person, so that the hearts of thy people are
 “ withdrawn from *Horam* thy slave, and the cap-
 “ tains of thousands demand admittance to thy
 “ tent, and accuse thy viziar with evil devices
 “ against thee, my lord, the sultan.”

As the sultan read this intelligence in the tablet
 of *Horam*, his heart failed within him, and the
 sight of his eyes was as a mist before him.

“ O *Misnar*, *Misnar*, said he, falling to the
 “ ground, the fiend of darkness is let loose upon
 “ thee! and the powers of enchantment shall
 “ prevale!”

“ Yes, said *Ulin* the inchantress, who imme-
 “ diately appeared, the powers of enchantment
 “ shall prevale! *Misnar*, the faithful servant of
 “ *Mahomet*, hath at length yielded to my power,
 “ and

“ and *Alla* hath given to my vengeance, the wretch
 “ that doubts his protection. Crawl, therefore,
 “ continued she, vile reptile, on the earth, and
 “ become a toad, that sucketh the poisonous va-
 “ por, and that draweth from the sun-beam a ve-
 “ nomous fire.”

At the powerful voice of her enchantment, the
 sultan shrunk from his native figure, and became
 a reptile on the earth. He opened his pestiferous
 jaws, and the black venom fell from his tongue,
 and he trailed his broad, yellow, speckled belly
 in the dust.

His change of form did not take from *Misnar*
 his memory or recollection; he was sensible of his
 disgrace, and of the justness of his sentence; and
 though he could not fly from himself, yet he haf-
 tened into the thicket, that he might hide his fil-
 thy corpse from the light of heaven.

But the hungry calls of nature soon drove him
 from his recess, to seek his proper food in the de-
 sert. He crawled forth, and found himself led on
 by a scent that pleased him; his spirits seemed en-
 livened by the sweet odor, and his cold feeble limbs
 were endued with a brisker motion.

“ Surely, said he, in his heart, the bounteous
 “ *Alla* hath not left the meanest of his creatures
 “ without comfort and joy. The smell is as the
 “ smell of roses, and life and vigor are in these
 “ attractive paths.”

With these thoughts he crawled forward into the thickest covert; and though his body was drawn with a secret impulse, yet his mind was filled with horror, when he came in sight of a mangled and corrupted body, which lay hid among the bushes.

One of his own deformed kind sat squatting beside it, and, like himself, seemed to desire, and yet detest the loathsome feast.

Misnar, at sight of one of his hideous kind, was filled with scorn and rage, and forgetting his present transformation, was about to drive him from the mangled body: when the reptile opening his mouth, addressed him in the language of *Delly*.

“Whether thou art really what thy form bespeaks thee, said the reptile, or, like me, the victim of enchantment, answer?”

The sultan, surprised at this address, and perceiving that misery was not his portion alone, desired to know, by what means his fellow creatures suffered such a wretched change.

“Since I perceive by your speech, said the reptile, that one event has happened to us both, I shall not be averse to declare to you the cause of my transformation; but I shall expect, that my confidence will not be misplaced, and that after I have made you acquainted with my history, you will not refuse to revele your own.”

“A similitude in our fates, replied *Misnar*, has already made us brethren; and I should
“be

"be unreasonable to ask a favor I meant not to return."

"Well then, said he, we will depart from this wretched sight, into a different thicket, where we may unmolested bewail our uncommon fates; for although the inchantress *Ulin*, to disgrace our former natures, and to make us the more sensible of our present deformity, obliges us, by a miserable attraction to meet daily before this horrid spectacle, yet our food is of the fruits of the earth, for the wicked inchantress has not the power to make us, even in this deformed habit, do that which is contrary to our human nature."

As he was speaking, came another toad to the corpse.

"Here, continued the first, is another of our brethren, and another will soon be here; we were three before you came among us. Where, O princess, is the last victim of *Ulin's* rage, said he to the second?"

"He was basking, answered the second, in the sand, but I aroused him, and he is now on his way."

In a few minutes the third arrived, and as soon as he beheld the mangled body, the attraction ceased; when the first leading the way, they departed into another thicket.

"Here,

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“ Here, said the first, O stranger, we may rest
“ securely, and the serpent cannot annoy us, for
“ we are seated under the shade of the fragrant
“ cinnamon.”

“ We are obliged to you for your care of us,
“ said *Misnar*, but I am eager to hear the cause
“ of your transformation.”

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TALE THE SEVENTH.

I AM, replied the toad, the son of a jeweller in *Delly*, and my name is *Mahoud*; my father, after a life of industry and parsimony, finding himself declining, sent for me, and on his death-bed said, "O *Mahoud*, my days have been the days of care, but success have attended them; I have toiled, that thou mayest reap; sown, that thou mayst gather; and labored, that my son may enjoy the fruits of my industry. My peace and comfort hath been sacrificed to thine, and now do I die, assured that the beloved *Mahoud* will not be pinched by poverty, or oppressed by penury and want. Happy are those prudent parents, who, like me, can smile at death, and leave their offspring independent of the world!"

Thus

Thus said my aged father, and expired, and my tears accompanied his departing spirit ; but these soon gave place to that ardent curiosity, which drove me to explore those riches he had left me.

I opened box after box with a silent rapture, and was pleased to find wealth sufficient, to satisfy even the appetite of my youth : many diamonds appeared among my father's wealth, which never could have passed the * royal sieve, and many others of infinite value, besides large quantities of gold and silver ; so that to my youthful judgment, there appeared no end to my riches.

It was not wonderful, that being so suddenly put in possession of these riches, I should seek every pleasure and diversion which wealth could purchase. All who were the companions of my childhood, all who would court an unexperienced heart, were admitted to my table, and the strict laws of *Mahomet* were less regarded at my house, than the rich wines which sparkled at my feasts. Nor were the charms of the fair forgot, we endeavoured to procure *Houri's*, if not as pure, at least as beautiful as those of *Mahomet* ; and while our goblets were filled with wine, we envied not the deceased their rivers of milk.

Thus passed I my life, among those who jest with religion, and make their mock at the rules of prudence and sobriety. But the time soon

* The mogul is paid, by way of duty, all jewels which are found in the mines, too large to pass through a sieve of a particular size.

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came, when my hours of revelry were to be changed for those of sorrow, and when I was first to learn, that a father's prudence will not secure a wicked son from the shafts and arrows of bitterness and grief.

My possessions, though ample, were nearly exhausted by ignorance and extortion; my jewels were gone; unacquainted with their value, I had rather flung them away than sold them; my silver and gold was become the property of my friends; who, when I applied to them in return, were much more assiduous, if possible, in preserving it from me, than I had been in squandering it on them; so that in a few days, even the merchants, who had been such gainers by me, came now to demand some little trifling sums that I had borrowed of them; and being unable to pay them, they seized my furniture, and stripped me of my cloaths, to satisfy their cruel demands.

In this situation I was turned out of my own doors, by those whom I had received a thousand times in my arms, and spurned at, like a dog, by those whom I had pressed to my bosom.

Stung by reflections on my former follies, and ignorant where to fly for shelter, I covered myself with some few rags that had been cast to me, and sat down before the house of a rich young man, who, like myself, seemed to be squandering his wealth on the scum of the earth.

Bennaskar, for that was his name, soon came forth, with his minstrels and singers at his heels,
and

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and seeing a miserable figure before his doors, he asked what I wanted.

“ I told him, that once, like himself, I gave
“ life to the dance, and mirth to my friends ; but
“ that want of caution had been the cause of my
“ ruin, and too much confidence on those who
“ least deserved my favour.”

Several of his friends hearing this, would have driven me from his presence, saying, “ It was unfit such a wretch should even enjoy the blessings of the air.” But *Bennaskar* would not suffer it, and asked me whether the insincerity of my friends, had learned me to be sincere to others.

I answered him, “ That I had ever been sincere, even to these who were undeserving, and
“ that I had rather die than betray my friend.”

“ If what you say is true, said *Bennaskar*, I will
“ try you : go in, and my servants shall clothe
“ you, and you shall live with me ; I only ask in
“ return, that you never disclose to any one what
“ you hear or see transacted in my house.”

“ Sir, answered I, your offer is gracious, and
“ bespeaks your generous intentions : but I do
“ not chuse to live on another’s bounty, without
“ I can make myself useful.”

“ That, answered *Bennaskar*, you may do, if I
“ find I can trust you. I have long been in search
“ of one I could trust. I want such a one, but
“ cannot find him.”

The

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The friends of *Bennaskar* then surrounded their lord, and each confusedly offered their services to him.

“ No, said the young man, though I appear
“ unthoughtful in your eyes, O servile race of
“ flatterers, yet know, to all your confusions,
“ that I have tried you all, and find you trifling
“ and insincere: this man alone refuses my pro-
“ fered love, unless he can return it; and this
“ man alone is worthy of my esteem.”

The friends of *Bennaskar* were thunderstruck at his words, and renewed their protestations, but he commanded his servants to drive them from his house; and taking me by the hand, he led me into an inner, but sumptuous apartment.

As soon as we arrived there, I prostrated myself at his feet, and said, “ Let not my lord be angry
“ with his servant! but thou hast not told me
“ what service thou wilt expect from me.”

“ All that I require, answered *Bennaskar*, is,
“ that you disclose not to any one what you hear
“ or see transacted in my house.”

“ My lord, answered I, of what service can I
“ be to you by such a compliance? If I am silent
“ thy slaves may speak, and I shall be blamed for
“ their insincerity. I pray thee let me return
“ to my rags, and set me not in a place where
“ thy vassals, will be tempted to ruin me in thy
“ favor.”

“ Your answer, said *Bennaskar*, is the answer of
 “ a prudent man ; but fear not, I cannot do with-
 “ out you, and I hope you will not refuse my
 “ proffered love. What you will see, none will
 “ see besides you, therefore none but yourself can
 “ be unfaithful to me.”

On this assurance, I accepted the bounteous offer
 of *Bennaskar*, and the slaves led me to the bath,
 and I washed, and was perfumed and arrayed in a
 vestment of my lord's.

Bennaskar was impatient to see me, and as I was
 led into his presence, the young man hastened to
 meet me, and folding me in his arms, he said,
 “ May I at length meet a friend I can trust !”
 And I answered, “ May *Mahoud* be the friend of
 “ thy bosom !”

Bennaskar then led me into another apartment,
 and meats were set before us, and he ordered the
 females that dance, to come and entertain us.

“ Women, said *Bennaskar*, as we were eating,
 “ are the sweeteners of life :” “ Rather, answered
 “ I, they are the curses of life. But for these,
 “ *Mahoud* had still slept secure, and the will of
 “ his father had prospered.”

“ What, answered *Bennaskar*, is my friend able
 “ to withstand the charms of beauty, and the
 “ lovely invitations of the charmer ; then, con-
 “ tinued he, thou mayest indeed become my friend,
 “ for he who can conquer love, is master of the
 “ earth.”

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"Not so, answered I, I do not say I have conquered, far otherwise; I have been conquered, and the wounded dread and loath the spear and the sword."

"But, said *Bennaskar*, these are common forms, to slight these is easy, but I will lead thee where thou must be subdued."

"Lead me not, answered I, O *Bennaskar*, I shall receive no pleasure, though thou set before me the sultanas of *Delly*, and the female thou lovest, may be disgusted at my indifference."

"Rest satisfied, said *Bennaskar*, with a smile, I meant but to try thee, these dancers suffice me, I covet not the trouble nor the parade of more costly females. But I see thou art moved, let us walk into the orange grove, and enjoy the evening breeze."

Thus, for some time, I spent my hours with the agreeable *Bennaskar*; every day we varied our enjoyments, and were mutually satisfied with each other.

I had now been with my friend eighteen days, and no interruption was given to our friendship; when, on the nineteenth morning, *Bennaskar* appeared with a clouded visage.

"What, said I, my lord, is the cause of your grief? Shall not *Mahoud* share alike with you the smiles and the frowns of *Alla*?"

"Is it not, said *Bennaskar*, O *Mahoud*, the
"full of the moon?"

"It is, replied I, with a smile; but doth
" *Bennaskar* intend to change with that fluctu-
"ating planet?"

"O *Mahoud*, said *Bennaskar*, the fate of thy
"friend is dependant on the caprice of the stars,
"to-night must I put thy utmost friendship to
"the trial! if *Mahoud* prove insincere, then is
" *Bennaskar* cursed among men. If thy heart is
"not firm now, while there is time depart. But
"why should I doubt thee, surely *Mahoud* is of
"the sons of the faithful. What must I say,
"leave me *Mahoud*, leave me: nay, if thou de-
"partest where shall I find thy fellow? and the
"presence of a friend is necessary to my quiet."

"Then answered I, fear not *Bennaskar*, *Ma-*
" *houd* may be unhappy, but he cannot be un-
"just. But what is this dreadful trial, that
"obliges *Bennaskar* to suspect his friend?"

"True, said *Bennaskar*, *Mahoud* is undeser-
"ving of suspicion; let us wait till the sun sink
"from the skies, and the stars return with their
"glimmering light."

Bennaskar then proceeded to the bath, and ar-
rayed himself in a costly robe, and desired me to
do the same.

I obeyed my friend, and we met in the saloon
together.

"Alas,

"Alas, said *Bennaskar*, as we met, how can
"I request my friend to wear the image of deformity?"

"What image of deformity, said I, must *Mahoud* wear? All appearances are to *Mahoud* alike, and the severer the trial, the more shall I commend thy friendship."

"Then said *Bennaskar*, pulling out a pot of black ointment, thou must suffer me to disguise thy face with this ointment, *Mahoud* to-night must personate a black slave."

"Is such a trifle, said I, the test of friendship, give me the ointment, and furnish me with the habit of a slave."

"The habit, answered *Bennaskar*, is ready, and all is ready; but you must not as yet disguise yourself, lest my slaves observe us. Come, let us for the present enjoy ourselves, and when night approaches, *Bennaskar* will rely on the friendship of *Mahoud*."

The slaves then brought us the costly viands of *Delly*, but *Bennaskar* remained pensive, and seemed not to relish the dainties before him.

I endeavoured all I could to divert his melancholy, I smiled, I sung before him, the dancers were introduced, and the musick attempted to dissipate his gloom, but *Bennaskar* still remained mute, and his thoughts could not be recalled by the entertainment of his slaves.

The musick continued till night, when *Bennaskar* commanded the slaves to withdraw, and taking a lamp in his hand, he led me through a long variety of apartments.

“*Mahoud*, said he, as he went along, has never yet seen the wonders of my palace.”

“*Mahoud*, answered I, is happy, my lord, to see the wealth of his friend, but he is not inquisitive to explore, unbidden, the secrets of another.”

As I said this, we arrived at a small vaulted room, from the center of which hung a lamp, which *Bennaskar* trimmed, and put out that which he held in his hand.

“Now, said he, *Mahoud*, enter that closet which is opposite us, and put on the slave’s dress which you will find there, and anoint thy face and thy hands with this black ointment.”

I immediately obeyed *Bennaskar*, and in a short time I came forth arrayed like a slave.

“Kind *Mahoud*, said *Bennaskar*, thou art excellently disguised; now obey with silence, and stand as a mute before his lord.”

I folded my arms, and nodded assent, at which *Bennaskar* smiled.

“Take hold, *Mahoud*, said he, of that ring of iron, which is fastened to the middle of the floor, and pull.”

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*Hemjunah in the Vaulted Chamber with
Mahoud & Bennaskar.*

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I obeyed, and a little trap door came up. I looked down, and perceived a woman in rich vestments, half buried in the earth.

I shuddered at the sight, and was falling backward, when *Bennaskar* struck me with a chabouc*, which he drew from his bosom, and said, "Villain, if thou fail me, I shall use thee as my slave."

Although I was enraged at the blow, yet I remembered my promise, and returned to the trap door.

"Slave, said *Bennaskar*, dig that female out of the ground, the spade and the mattock are hidden under the floor."

I immediately jumped down, and found the tools, and began to work, but neither my fear nor my labor could prevent my fixing my eyes on the lovely female, who seemed as one dead.

As soon as I had removed the earth from the female, which I did with great care, *Bennaskar* commanded me to lift the body into the apartment, and gave me a phial of clear blue liquor, and ordered me to pour it into her mouth, while he retired into the closet.

I willingly obeyed *Bennaskar*, and hastened to pour down the liquor, while *Bennaskar* retired.

As soon as the liquor was down, the lovely female began to move, and in a short time she

* A chabouc is a large whip.

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opened her languishing eyes, and casting them upon me, she shrieked out, and clapping her hands together, she cried, O *Alla*, defend me !

Bennaskar, at the same time, spoke as follows from the closet where he was concealed.

“ *Hemjunah*, said he, are you as yet disposed to
 “ yield yourself to the will of *Bennaskar*, or must
 “ we still experience the evils of opposite enchant-
 “ ment ; for although *Macoma* will not permit
 “ me to see you without depriving you of sensa-
 “ tion, and me of desire, yet will *Ulin* still sub-
 “ ject you to her imperial will.”

“ Wretch, answered the fair stranger, I fear
 “ not the powers of your accursed magick, for
 “ *Macoma* has assured me, that you shall not be
 “ able to overpower me without my own con-
 “ sent ; and *Mahomet*, though for a time he per-
 “ mits this enchantment, will at length assuredly
 “ deliver me.”

“ Then answered *Bennaskar*, must the lash of
 “ compulsion issue forth. Here, continued he,
 “ slave *Mahoud*, inflict fifty lashes on that obdu-
 “ rate female.”

I took the chabouc from *Bennaskar*, and began with trembling my ill fated task, cursing inwardly my own blind compliance, in promising to obey a monster, and not a friend.

As the lash touched the beauteous *Hemjunah* she made the vaulted roof re-echo with her cries ;
 nor

nor did my heart feel less sensibly the strokes which I gave, than her own: the tears trickled down my cheeks, and I prayed inwardly to be delivered from the cursed task, and was never more happy than when it was completed.

“What, said *Bennaskar*, from the closet, what doth *Hemjunah* now say to my desires?”

“The hard-hearted and the cruel, said *Hemjunah* faintly, are the last to win the soft affections of a female heart; rather let me die, than be the property of the vile *Bennaskar*.”

“If so, said he, coming from the closet, die for the present, I resign my power; let *Macoma* hide thee again in the dust of the earth.”

Bennaskar did no sooner appear, than the beautiful *Hemjunah* again seemed to die away; and immediately a hissing noise was heard, and an ugly dwarf arose from the trap door, and took the body of *Hemjunah*, replacing it in the earth, and the trap door was closed with a roaring noise.

Bennaskar then beckoned me to follow him, and he led me to the bath, and bid me wash, and after return to the saloon in my proper vestments.

I was so surprised at the wonders which I had seen, that I hardly knew what I did. However, in the bath I had time to recollect myself, but recollection was of little service, for reflection rather increased, than cleared my confusion. One moment I resolved to apply to the cadi, and declare

• declare every circumstance of the horrid adventure.
 The next, I was awed by the thoughts of my
 rash and imprudent vows of secrecy. “ *Bennas-*
 “ *kar*, said I, has for a month appeared as an
 “ angel before me, but one base action has de-
 “ formed all his former purity. How can I re-
 • “ concile these inconsistencies? Can he, who is
 “ the tenderest, the best of friends, be also the
 “ vilest and most cruel of mankind! Is there not
 “ enchantment employed against him, and may
 “ not this phantom be employed to destroy him!
 “ what, said I again, recollecting myself, can
 “ ought excuse such horrid barbarity, exercised
 “ upon the most perfect of her sex? What cruel-
 • “ ties have I not seen, nay, and been forced,
 “ through my own imprudence to transact! how
 “ did my heart bleed within me at her piercing
 “ cries, how did it curse the hands which were
 “ the base ministers of such unmanly cruelty! I
 “ have been accessory to the torture of a most
 • “ beautiful female, one too who called on the
 “ perfect *Alla* to deliver her. I have been the in-
 “ strument of a mean revenge on an helpless wo-
 “ man, and now I yet delay to inform the *cadi*
 “ of the villainies of this house of enchantment.”

I resolved immediately to repair to the *cadi*,
 and give him a full information of the sorceries of
Bennaskar.

I hastened out of the bath, threw my vestments
 over me, and advanced to the door. “ But, said
 “ I, as I went along, what am I about to do? I
 • “ shall forfeit my faith, without serving the dis-
 “ tressed. *Bennaskar* expects me in the saloon,
 “ and

“ and when he finds that I am gone forth, he
 “ will, by the power of his art, secrete the beau-
 “ teous female from the eyes of the cadi. I have
 “ been the guest of *Bennaskar* a month, and
 “ never, till this day, did I perceive the rooms
 “ through which I was led to that detestable act
 “ of cruelty ; nay, *Bennaskar* himself was obliged
 “ to wait ; he was impatient till the full of the
 “ moon, and oppressed with sorrow and care
 “ when it arose. I will, therefore, for the pre-
 “ sent, return to *Bennaskar*, and will put on the
 “ face of cheerfulness, and make my counte-
 “ nance to shine before him.”

Bennaskar met me on my return.

“ From whence cometh *Mahoud*, said he ?”

“ I am just, answered I, risen from the bath,
 “ and I come to meet my friend *Bennaskar*.”

“ *Mahoud*, answered *Bennaskar*, art thou faith-
 “ ful, and wilt thou ever remain faithful to thy
 “ friend ?”

The words of *Bennaskar* embarrassed me, and
 not daring to answer otherwise, I said, “ Why doth
 “ my lord doubt the sincerity of my heart.”

“ *Mahoud* then, returned he, is faithful ?”

“ He is, answered I, but with an unwilling
 “ heart.”

“ I doubt not, continued *Bennaskar*, but my
 “ friend is amazed at the scene he lately beheld ;
 “ but

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“ but ask no explanations, let thy mouth be ever
“ closed to seek or reveal.”

“ Then, answered I, you doubt the faithful-
“ nefs of *Mahoud*; else why may not I know the
“ meaning of the wonders I have seen.”

“ The age of thy friendship, said *Bennaskar*,
“ is a month, and wouldest thou be admitted in
“ so short a time to all the secrets of my heart?
“ Forbear, rash youth, and soar not at the sun
“ while thy fluttering pinions will not lift thee
“ over the tops of the mountains. A well tried
“ friend is *Bennaskar*’s joy; but woes and death
“ are in the paths of his enemies.”

As he said this, he frowned, and left me, and I
retired to my chamber, irresolute in my mind.

As I entered my chamber, I perceived a small
book open on a desk, before the burning lamps.
• I went up to it, and found it was the *Koran* of
our holy law.

Being little desirous of sleep, I fate down, and
as I read concerning the holy cow, methought I
saw the name of *Mahoud* in the book.

Startled at the vision, I looked again, and read
distinctly these words.

Mahoud! Mahoud! Mahoud! *There is much
“ good in the world, but there is more evil; the good is
the gift of Alla, but the evil is the choice of his crea-
tures. Because of man’s sin, and because of the dark-
ness*

ness of his heart, do the evil Genii and the enchantments of wickedness prevail. Even now is Mahoud in the house of a magician, to whom he is imprudently bound by the ties of honor: to draw back, is meanness, but to persist is sin. When men act wrong, they subject themselves to the power of a wicked race; and we, who are the guardians of mortality, cannot interpose, but in proportion to their remorse. Taken by the crafty dissimulation of Bennaskar, thy easy soul gave into his snares, and thy prudence was decoyed by the voice of his mouth. Thou hast promised, at all events, not to reveal the secrets of his house, and thou hast unknowingly joined thyself in the fellowship of the wicked. But can man, who is bound to the service of Alla, by an unalterable law, dispose of himself against the will of his maker; or can the worm of earth, the property of heaven, set up itself against the hand that formed it? Had Mahoud engaged to conceal every thing, but what the law of Mahomet obliged him to reveal, he had behaved wisely; but he who walketh in darkness, will undoubtedly fall into the pit. Past errors cannot be recalled, and Mahoud must learn the wisdom of experience. Under the resemblance of the Koran, behold the Genius Macoma instructs thine heart. I perceive evil will attend thee, if thou dost attempt the enlargement of the princess of Cassimir; and yet without it, thou must still continue the servant of cruelty and oppression. Chuse, therefore, for yourself; if injured innocence can move thee, boldly suffer in the cause of truth, and take this book in thy bosom, which shall at all times admit thee to a sight of the princess; if not, be still the slave of the enemy of thy prophet.

After this, I looked again on the book, but found I could read no more; however, I doubted
not

not to engage in the service of the princess, and therefore, taking the book in my bosom, and the lamp in my hand, I went toward the saloon, supposing that *Bennaskar* was asleep.

I searched for the rooms through which I had passed before, and soon perceived the vaulted apartment at the end of them.

I hastened to take up the trap door, and touching the princess *Hemjunah* with the book, I essayed to deliver her from her miserable confinement.

The princess awaked at the touch of the book, but at the sight of me shrieked aloud, and I feared lest her cries should awaken *Bennaskar*.

I assured her, that I was sent by the *Genius Macoma* to effect her deliverance, and that I abhorred every kind of cruelty which I had practised upon her.

“ Alas, said she, still shrieking at intervals,
 “ your story betrays your wickedness ; I never
 “ before saw you, unless you are, as I suspect, the
 “ magician *Bennaskar* under some feigned appearance ; but rest assured, vile man, that no deceit
 “ or cruelty shall ever make me the creature of
 “ *Bennaskar*. I will ever persist in my hatred of
 “ you, and I am assured that you cannot defile or
 “ destroy me.”

“ Most adorable princess *Hemjunah*, said I protesting myself before her, let me beseech you
 “ to hear me : I am not *Bennaskar*, nor a creature
 “ ture

“ ture of *Bennaskar*’s, but the servant of the *Genius*
 “ *Macoma*, who has instructed me, by means of
 “ this holy book, which I then pulled out, to at-
 “ tempt your rescue, and I am willing to lay down
 “ my life for your safety. You have not indeed
 “ seen me in my present character, but this very
 “ night was I brought hither by *Bennaskar*, under
 “ the similitude of a slave, and forced, through a
 “ most accursed oath, to inflict the severest tor-
 “ tures on the most delicate of her sex.”

“ Wretch, said the princess, I am now con-
 “ vinced of thy perfidy, allowing thine own ac-
 “ count to be true; for what promise could bind
 “ thee to a cruel action, or why wast thou afraid
 “ to suffer thyself, rather than make an innocent
 “ virgin the subject of thy cruelties: but if thou
 “ art truly the servant of *Macoma*, and ashamed
 “ of thy late inhuman deeds, quit the house of
 “ the vile *Bennaskar*, and inform the cadi of his
 “ cruelties and socreries.”

“ Rather, said I, my princess let me dig around
 “ you, and release you from this miserable con-
 “ finement.”

“ That, said the princess, you cannot do, un-
 “ less you are indeed, as I suspect, the wretch
 “ *Bennaskar*; for by his command alone can I be
 “ released. O fool that I was, continued she
 “ with tears, to listen for a moment to the falsi-
 “ ties of man!”

“ If my information, said I, O lovely *Hemju-*
 “ *nab*, will avail, this moment will I fly to the
 “ cadi, and acquaint him with your distress.”

I then

I then hastened to go, but O judge my terror and amazement, when I saw *Bennaskar* moving through the apartments which led to the vaulted chamber.

As he advanced, *Hemjunah* shrieked, and I was ready to sink; though my intentions were just and good, yet was I terrified by his appearance, so much was I sunk by the rash promise which I had made; and I every moment expected the dreadful effects of his powerful malice.

As *Bennaskar* entered the vaulted chamber, I shrunk back with fear, and dared not lift up my eyes; but my terror was soon quieted when I saw him fall prostrate at my feet. I then no longer doubted but that the *Genius Macoma* supported me, and attributed his behaviour to her supernatural power.

“ O *Mahoud*, said the prostrate *Bennaskar*, I beseech thee to pity and pardon a wretch who hath injured thee.”

“ Release then, said I, the princess of *Cassimir*, for while she continues in this deplorable condition, thy prayers will be ineffectual.”

“ O *Mahoud*, said *Bennaskar*, the friend of my bosom, the partner of my secrets, although the power of love has not the rule in thine heart, yet pity those who are the slaves of its dominion; if the lovely princess of *Cassimir* did but know the purity of my heart, the ——”

“ Hear

“Hear not the villain, said *Hemjunah*, O servant of *Macoma*, unless he release me from this detested place; me he hath already deceived, and you will be subjected likewise to his power, unless the prudent spirit of *Macoma* direct thee.”

Then said *Bennaskar*, rising up, and laying bare his bosom, here, “*Mahoud*, strike, and end my miseries, and the miseries of *Hemjunah*, but never will *Bennaskar* consent to lose the treasure of his heart.”

“I will not, answered I, lift up my private arm against thy life, but I shall deliver thee to the power of the *cadi*, who is the deputy of the great *Alla*’s vice-gerent.”

“Give me then, said the princess of *Cassimir*, the book of the *Genius Macoma*, that I may be defended from the insults and contrivances of the base *Bennaskar*.”

The request of the princess appeared so reasonable, that I obeyed her, and put the book into her hands.

Bennaskar, when I was leaving the vaulted chamber, besought me not to destroy the friend that had supported me; but I told him, that *Alla* was to be obeyed rather than man.

I hastened to the *cadi*; but as it was night, his officers told me, I could not be heard, till I informed them that I had in my power a wicked magician, who by his forceries had stolen the prin-

cess *Cassimir*. When they heard this, they acquainted the *cadi*, and that vigilant magistrate arose, and followed me to the house of *Bennaskar* with his guard.

As I entered the house of *Bennaskar*, I was amazed to see him standing in the entrance with a lamp in his hand; but my astonishment increased, when I saw him fall down before the *cadi*, and confess his guilt.

The *cadi* commanded the guards to seize him, and them ordered him to lead us to the place where he had concealed the princesses of *Cassimir*.

Bennaskar obeyed, but as we went through the apartments, he said to me, "*Mahoud*, you are sensible, that the princess *Hemjunah*'s body is half buried in the earth, and uncovered, therefore prevale upon the *cadi*, that he suffer us to go before and release her; for my part, my sins oppress me, and I wish to restore to her dignity a much injured princess."

"If, said I, you will promise to release the princess, I will endeavour to prevale on the *cadi* to permit what you propose; but otherwise, let the whole world be witness of your accursed malice."

"O my friend, said *Bennaskar*, accuse me not, my own heart persecutes me sufficiently; yes, *Mahoud*, continued he, I will, as you require me, release the princess, and trust to the mercy
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"of the *cadi*, for the service of the evil *Genii* will
"neither bring me profit nor peace."

I was pleased at this repentance of *Bennaskar*, and besought the *cadi* that he would suffer us to enter first the vaulted chamber, and recover the princess from her enchantment.

The *cadi* acquiesced in my proposal, but ordered the guards to surround the entrance, while *Bennaskar* and myself entered the chamber.

As soon as we were entered, *Bennaskar* seized me suddenly by the throat, and before I could speak or recollect myself, he dragged me into the closet, and shut the door after us.

"Now, said he, villain, receive the just re-
wards of a perjured heart." Saying this, he spit in my face, and threw me on the ground, and then flew out of the closet, shutting the door forcibly after him.

I remained for some moments stupified by my fall; but after a time arose, and opening the closet, I was surprised to see neither the princess of *Cassimir*, nor the magician *Bennaskar*.

While I was in this confusion, the *cadi* and his guards being impatient at our stay, entered the chamber, and the *cadi* commanded his guards to seize me, saying, "Villain, where is the princess
"of *Cassimir*, and the man who revealed thy un-
"righteous actions?"

At this I began to answer, when, O accursed fortune, I perceived my voice was as the voice of *Bennaskar*. I immediately looked on my cloaths, and found them changed. In short, I doubted not but that my malicious foe had transformed me into his own appearance.

I fell at the feet of the *cadi*, and besought him one moment to hear me: I acquainted him with every circumstance of my adventures, from my entrance into the house of *Bennaskar*, till that present moment. But he and his guards laughed at my tale; however, in a few moments he grew more cool, and commanded me to deliver up my friend and the princess of *Cassimir*.

In vain did I call *Alla* to witness the truth of my story. The *cadi* was enraged at my persisting in the tale, and ordered his guards to give me an hundred strokes with the *chabouc*.

To add to my misfortune, *Bennaskar* appeared at one end of the room, and when I cried out, and pointed to him, the *cadi*, who saw him not, thinking that I meant to mock him, ordered me another hundred lashes with the *chabouc*.

Vexed with myself, and subdued by the pain of my punishment, I fell on the ground, and the guards were ordered to carry me to the prison, where I was thrown into a deep dungeon, loaded with chains.

The next morning I was brought out again before the *cadi*, and carried into the publick hall of justice.

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justice. The cadi there passed judgment upon me, that I should be burnt alive the next day, unless I delivered up *Mahoud* and the princess of *Cassimir*.

Finding it in vain to repete my declarations; that I was the real *Mahoud*, and that I suffered through the vile enchantments of *Bennaskar*, I remained silent; but this was construed into surliness, and I was ordered five hundred bastinadoes to make me speak. I therefore begged the cadi to conceive what I could possibly answer; supposing my tale to be true, I had, I said, suffered severely for my rash promise to *Bennaskar*, and I must submit to my fate.

The cadi then commanded me to be carried back to the dungeon, and that a large pile of wood should be raised in the market-place, whereon I might be burnt the next morning, before all the people.

I spent the night in the utmost horror, and earnestly wished that the sun might never more behold my sorrows. But yet the night passed away as usual, and the stars fled from the face of day, and I beheld the dreadful morning of my execution.

A tumultuous crowd were gathered together before the door of the dungeon, to see me pass to my execution; and as I was dragged along, the common people nearly overwhelmed me with stones.

As I advanced to the pile, I perceived the cadi and his officers were seated before it, and that mag-

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gistrate commanded me to be brought again before him ere I was bound to the pile.

“ Art thou, said he, as I approached him, art thou wretched magician, willing to bring forth the princess, or thy friend, who are concealed by thy wicked arts, or must the sentence of our law be executed upon thee ?”

“ O judge, said I, since my tale will not gain credit with thee, at least let me know by whose accusation is it that I am brought before thee, and who is it that accuses me of magick, or of forcery ? Am not I *Bennaskar*, the wealthy merchant of *Delly*, and where are my accusers, who dare say ought against my fame ? You came into my house by night, you seized my person, you inflicted on me the punishment of a slave, you cast me into a dungeon, and condemned me to the flames, and all this without the appearance of a single witness against me ; wherefore, O *cadi*, I appeal unto the righteous sultan of the east, and I hope my fellow citizens will not suffer me to be executed, while no proofs of guilt are brought against me.”

“ Young man, answered the *cadi*, your appeal is unnecessary, for I am not desirous of destroying my fellow creatures without a cause. Your plea were just and proper, did not your own confession contradict your present assertion. Yesterday you declared that you was not *Bennaskar*, and to-day you say you are ; wherefore, out of your own lips I have convicted you of falsity ; whereas, had you really been *Bennaskar* the

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“ the merchant, and not a magician, there had
“ been no need of two different accounts of
“ yourself.”

The people hearing this distinction of the *cadi*,
applauded their judge, and one and all cried out,
that I was a magician, and deserved the flames.

The guards then were ordered to bind me on
the pile, and I was led up and fixed to a post by
the chains which had been fastened on my body
the day before ; and now amidst the acclamation
of the people was the pile kindled, and the smoke
and the flame surrounded the unfortunate *Mahoud*.

In a moment the crowd and the heavens disap-
peared from my sight, and I found myself in the
body of a toad, at the bottom of the pile. I hopped
forward out of the flames, and with difficulty hid
myself beneath a stone in the street.

The crowd having waited till the pile was con-
sumed, carried the ashes out of the city, and scat-
tered them in the air, and I remained till night
beneath the stone.

It was my intention, as soon as it was dark, to
creep out of the city into the woods, but sleep
overtook me at the time when animals retire to
their rest ; and when I awaked in the morning I
found myself in this forest, where I remained,
during the space of a moon alone, till these two,
the miserable companions of my solitude, were
joined unto me.

“ Your adventures, O *Mahoud*, said the sul-
 “ tan of *India*, are wonderful, and an excellent
 “ lesson of caution and prudence to us who are
 “ joined in one common fate; and since I per-
 “ ceive both your misfortunes, and my own,
 “ have been brought about by our want of trust
 “ and prudence, I shall, with the utmost resig-
 “ nation, acknowledge, that the all-perfect *Alla*
 “ is ever willing to assist those, who are not want-
 “ ing to themselves.

“ But, O *Mahoud*, suffer me, ere I declare
 “ my own griefs, to ask what is become of the
 “ lovely *Hemjunah*, the princess of *Cassimir*; nor
 “ wonder at my solicitude, for the mention of
 “ her name brings to my memory the ideas of
 “ the past. How was it possible, that lovely fair
 “ one, should be betrayed into the powers of
 “ those wicked enchanters! but why should I be
 “ surprised at her weakness, who am myself the
 “ object of their malice? Surely, continued the
 “ sultan, this our companion, whom you called
 “ princess, cannot be the daughter of *Zebenezzer*,
 “ the sultan of *Cassimir*!”

“ You are right indeed in your conjectures,
 “ answered *Mahoud*, the princess of *Cassimir* is a
 “ fellow-sufferer with us; and he who is on my
 “ right hand is *Horam*, the favourite of *Misnar*,
 “ the lord of *Delly*.”

“ What, said *Misnar* transported, and yet at
 “ the same time recoiling with surprise, is my
 “ faithful *Horam* also, the unfortunate partner of
 “ my griefs? Then is *Misnar*, indeed, as the
 “ leaf

“ leaf of autumn, as a feather in the winds of
“ oppreſſion.”

Horam underſtanding that his lord was before him, made ſuch acknowledgements of his reſpect as his hideous form would permit; and *Mahomed*, when he perceived that he had been ſpeaking to the ſultan of *India*, followed the example of the viziar *Horam*.

Miſnar then turning to the princeſs of *Caffimир*, ſaid,

“ O princeſs, whom a ſevere inchantment has
“ deprived of the moſt exquisite of all forms, to
“ load thee with the moſt wretched, permit me
“ to requeſt an account of your unfortunate la-
“ bors, ſince you left the court of your father
“ *Zebenezer*; that at leaſt I may indulge my
“ wiſhes for your recovery, though my arm is too
“ weak to work either my own, or your en-
“ largement.”

“ Moſt illuſtrious ſultan, answered the princeſs
“ *Hemjunah*, I ſhall obey your commands, al-
“ though the remembrance of my miſfortune is
“ grievous, and the confeſſion of my indiſcretion
“ muſt fill me with ſhame.”

“ It is enough, O princeſs, ſaid the ſultan, to
“ confeſs our faults to heaven, and he is the
“ weakeſt of the ſons of earth, who takes plea-
“ ſure to hear the failings of others.”

“ I thank *Alla*, returned the princeſs, that my
“ indiſcretions are not ſuch as my ſultan ſuſpects,
“ they

“ they were indeed the causes of my misfortunes,
 “ but such as the youth of our sex are very likely
 “ to commit.”

“ The brighter the jewel, answered *Misnar*,
 “ the more conspicuous is the speck that deforms
 “ it; and the slenderer the twig, the more easily
 “ is it shaken by the motion of the air. There
 “ is a delicacy and a splendor in the female sex,
 “ which makes every error more glaring and
 “ hurtful. But I doubt not the prudence of the
 “ princess of *Cassimir*, her own humility may
 “ esteem that a crime, which all the world beside
 “ will rank among her perfections.”

“ O sultan, replied *Hemjunah*, your politeness
 “ cannot extenuate, though it may gloss over my
 “ imprudence; and while I am delaying to un-
 “ fold my little history to you, my crime may
 “ seem more black, while hidden, than when it
 “ shall be revealed.”

As the princess uttered these words, a dervise,
 worn with age, and bowed down by the years
 of infirmity, appeared among the thickets of
 the forest.

Horam immediately recollected the features of
 the good old saint, and said, “ My royal master,
 “ yonder is *Shemshelnar*, the most pious worshipper
 “ of *Alla*, among all the sons of *Asia*.”

“ I do not recollect his features, answered
 “ *Misnar*: came he not to the council of our
 “ divan?”

“ No,

“ No, my royal lord, said *Horam*, the oppressions of age were upon him.”

By this time *Shemshelnar* arrived at the place where the transformed company were seated, and falling prostrate before *Misnar*, he said,

“ Wonder not, O prince of *India*, that *Shemshelnar*, thy slave, doth thus acknowledge his prince, though deformed by the enchantments of the wicked. Yes, prince, continued *Shemshelnar*, I knew the evils that surrounded thee; and although I was unable to attend thy council, yet I prayed in secret to him, who bestoweth at the noon-day, that he would avert from my royal master the misfortunes which threatened to overpower him. *Alla* heard my prayer, as I lay prostrate in my cell, and the *Genius Baboudi* appearing, commanded me to seek thee in the forest of *Tarapajan*, whither thy wayward fortune should lead thee.”

“ O *Genius*, replied I, how shall age and infirmity comply with thy commands?”

“ Go, said *Baboudi*, touching me with his finger, for strength is given thee from above. The enchantress *Ulin* hath transformed thy prince into the most hideous reptile of the earth. But wonder not at the deformity of his appearance, nor at the malice of her who has overpowered him; for such is the fate of those who are most exalted in their virtues, that their enemies, whenever occasion is given them, will strive to render them most odious. Thy prince
“ will

“ will be ere you arrive in the forest, surrounded
 “ by three others in equal affliction ; it is per-
 “ mitted thee to rescue the sultan of *India*, but
 “ the rest must wear the chains of the inchantress,
 “ till *Ulin* is no more.

“ But ere I restore thee, O sultan of my heart,
 “ continued *Shemshelnar*, such are the words which
 “ the *Genius* hath commanded me to utter be-
 “ fore thee.

“ Religion, O *Misnar*, is the first and the
 “ greatest duty of life, and the service of *Alla* and
 “ his prophet, the sweetest offering of a grateful
 “ heart. But he who appointed the ceremonies
 “ and services of piety and devotion, hath also
 “ given to all their respective stations in the war-
 “ fare of life. How then shall we pay honor to
 “ *Alla*, if by complying with the fantastical pil-
 “ grimages of the devotees, we neglect and desert
 “ the peculiar duties of that post wherein *Alla*
 “ hath placed us. The signet of *Mahomet*, O
 “ prince, of which *Mangelo* the prophet did pro-
 “ phesy, is it not that seal, which the faithful
 “ bear on their frontlets, when they obey the
 “ voice of reason and religion ; and the girdle of
 “ *Opakka*, with which *Kifri* the inchanter is en-
 “ dued, what is it but foresight and prudence,
 “ the best allies of the sultans of the earth. To
 “ save his people, my prince has deserted them,
 “ and given away what he sought to keep.
 “ When *Alla* placed thee on the throne of *India*,
 “ from thence he expected to hear thy petitions ;
 “ but as faults which proceed from goodness,
 “ tho’ uninstructed, are beheld with heaven’s
 “ piteous

" piteous eye; therefore rise, O sultan, said *Shem-*
 " *shelnar*, and touched him, rise from the filth of
 " the earth, and become again endued with the
 " glories with which *Alla* hath endued thee.
 " And know, that such is the care of *Mahomet*
 " over thee, that he hath curbed the hands of
 " thine enemies, and bids thee go forth against
 " them, assured of this, that they shall not be
 " able by their enchantments to foresee thy de-
 " signs, nor to overpower thee by the help of
 " their magical deceits, unless thou yield to their
 " snares. Be prudent and vigilant, and fear them
 " not. Only this is permitted against thee, if
 " thou canst not overpower and destroy them un-
 " awares, they may use their art to conceal their
 " escape, and avoid thy arm; therefore be bold
 " and quick, and yet cautious and discerning,
 " lest when force avail not, they employ fraud to
 " destroy thee."

THE CONTINUATION OF THE TALE OF THE
INCHANTERS; OR MISNAR, THE
SULTAN OF THE EAST.

AS *Shemshelnar* finished these words, *Misnar* arose in his just proportion; but ere he spake to the holy dervise who had released him, he fell prostrate, and adored the goodness of *Alla*, and of *Mahomet* his prophet, who had thus rescued him from the power of *Ulin*. Then rising, he took *Shemshelnar* by the hand, and thanked him for his release and advice.

“Thou hast done right, O *Misnar*, said the dervise, to give the greatest honor to *Alla*: but to him alone belongs all honor, and *Shemshelnar* is the slave of *Mahomet*, thy prophet.”

“And what, continued the sultan, must I not hope, that it will please the great prophet of the faithful to release also these my fellow sufferers?”

“*Misnar* alone can release them, answered the dervise; let *Ulin* perish, and these unfortunate persons shall be restored to thee and themselves; but in the mean time they must learn to bear their misfortunes with patience, and offer their prayers for thy safety. The road to *Delly* is through this desert forest, and to the left is situated the palace of *Ulin*. She is already acquainted of thy transformation, and is studying to deceive thee a second time: but

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“beware, O *Misnar*, for if she prevale, death
“and destruction await thee.”

Misnar having received the instructions of the dervise, took leave of his companions, assuring them, that he was desirous of meeting the crafty *Ulin* as soon as possible, that he might either give up all pretensions to his kingdom, or deliver his subjects and his friends from the hands of the inchantress.

The sultan of the *Indies* having left the dervise and his friends, advanced into the forest, chewing some leaves which *Shemshelnar* had given him to support him, till he should arrive at his palace.

He had not advanced more than two days journey in the forest, before he heard the violent shrieks of a distressed woman, and at a distance saw four ruffians stripping a lady, and beating her inhumanly.

Misnar was enraged at what he saw, and flying to the lady's assistance, he bid the ruffians defend themselves.

The ruffians leaving the lady, chose not to encounter the arm of *Misnar*, but fled, and the prince stepping up to the lady, desired to know by what accident she fell thus alone into the hands of the robbers.

“O noble sir, said the lady in tears, for I perceive by your mien I speak to no common
“friend,

“ friend, it was my fate to be beloved by the
 “ handsomest of the sons of the faithful. I lived
 “ in *Delly*, the daughter of an emir, and *Hazar*,
 “ the captain of a thousand in the armies of *Mis-*
 “ *nar*, the sultan of the east, was my admirer,
 “ but alas, his love has proved my destruction.
 “ The second son of the great *Dabulcombar*, being
 “ assisted by *Ulin* the inchantress, aspired to his
 “ brother’s throne, and the soldiers, who love
 “ the hazardous chance of war, deserted fre-
 “ quently from *Misnar* our sultan: among the
 “ rest, *Hazar*, in spite of my utmost endeavours,
 “ revolted with his thousand men.

“ There is no preferment, said he, in the
 “ peaceful reign of *Misnar*, I will follow the for-
 “ tunes of his brother, whose throne must be
 “ gained and supported by arms.

“ In vain I remonstrated, and urged both love
 “ and duty: my love, said *Hazar*, is still unal-
 “ terable; thou wilt soon see me return the fa-
 “ vourite of the new monarch, and it will then
 “ be in my power to raise thee to higher dignities,
 “ than those which thy father now possesses.

“ *Hazar* then left me by night, and soon I
 “ heard, that he had joined the rebel army, but
 “ O, generous stranger, what was my grief,
 “ when I understood that *Ulin*, the detestable in-
 “ chantress, was stricken with his appearance,
 “ and had invited him to her bed. I set out
 “ without delay for the camp, and studying to
 “ avoid the army of *Misnar*, travelled through
 “ this wood with four attendants. But ere the

“ second day of my journey was past, I was seized by two satyrs of the wood, and my retinue were left behind me.

“ The satyrs hurried me along till the night overshadowed us, and then brought me thro’ many dark and intricate windings, to a palace which was illuminated with ten thousand lamps.

“ Now, said they, aspiring mistress of *Hazar*, enter and behold thy paramour.

“ Immediately I was led into a magnificent hall, and from that, into a second, where, on a throne of silver, sat *Hazar*, the perfidious *Hazar*, with the hideous *Ulin* by his side.

“ My rage was so great, that I forgot my situation, and calling aloud, I said, O cursed *Hazar*, thou rebel both to love and duty, canst thou prefer that detested wretch to these arms, which have received thee and thy plighted faith ?

“ *Ulin* hearing my rage, burst into a loud fit of laughing : it is well done, O sweet mistress of *Hazar*, said she, I sent for you to divert me, and you well answer my expectation ; the possession of this lovely youth were nothing, was not I assured, that he preferred my substantial pleasures, to your empty and imaginary joys : Yes, sweet creature, continued she, satiate thine eyes with the lovely prospect of him you so much admire.

“ So

“ So saying, the ugly wretch threw her arms
“ around *Hazar*, and that deceitful and dishono-
“ rable rebel returned her caresses.

“ This cruel treatment made me swoon. When
“ I recovered, I found myself alone in a filthy
“ apartment, where, I suppose, I had been order-
“ ed by the cruel enchantress.

“ The next day I was dragged into the same
“ hall, to hear the taunts of the enchantress, and
“ to see the most faithless of a faithless sex.

“ Being desirous of knowing by what method
 “ I was conveyed away, I pretended again to
 “ swoon, and fell on the ground, when *Ulin* com-
 “ manded that none should approach to recover
 “ me. Let her continue there, said the inchan-
 “ tress, till my lovely *Hazar* and I quit the hall,
 “ and then drag her into the mean apartments
 “ which are beneath the palace.

“ Still feigning my swoon, the slaves, soon
“ after *Ulin* and *Hazar* were departed, drew me
“ forth, and casting me into my hole, they left
“ me to my fate.

“ As soon as they were gone, I endeavoured to
“ find out some passage that might lead into day-
“ light, and after much trouble and fear, and
“ passing through several dark entries, I arrived
“ at the foot of a stair-case, which led up into a
“ yard belonging to the palace. On the top of
“ this stair-case I sat till night, and then ven-
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“ tured forth, resolving rather to die than con-
 “ tinue in that detested place.

“ Having crossed the yard, I this morning came
 “ to a deep ditch, or canal, which I perceived
 “ wound round the palace, and I made no doubt,
 “ but that all access or recess from this palace,
 “ must be over a bridge, which was guarded, as
 “ I perceived, when I was led by the satyrs of
 “ the wood.

“ As I had learned to swim in the women’s
 “ baths which were in my father’s palace, I re-
 “ solved rather to run the risque of my life, than
 “ to be kept prisoner in *Ulin’s* palace, and there-
 “ fore boldly threw myself into the canal, and
 “ fear giving me strength, I crossed the water in
 “ a short time.

“ Being now arrived at the further side, I struck
 “ into the thickest part of the forest, and wan-
 “ dered about for some time, till morning, when
 “ on a sudden I heard several voices among the
 “ trees.

“ In an instant four ruffians surrounded me, and
 “ had not your powerful arm interposed, I had
 “ suffered the vilest of deaths, or what is worse
 “ than death itself.”

Misnar endeavoured to comfort the afflicted
 stranger, and asked her, whether she thought it
 possible for any man to enter the palace of *Ulin*
 undiscovered.

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“ If, answered she, I was able to get out without molestation, doubtless the same method will give you an opportunity of entering it.”

The sultan *Misnar* seemed in doubt as she spoke.

“ O sultan, said she, let me prevail upon you to follow me, and I will ensure your success.”

Misnar recovering from his musing posture, besought her to walk before, and shew him the path which led to the palace.

“ We shall reach it by night, said the stranger, when the darkness shall protect thee.”

The beautiful stranger then went forward, and *Misnar* followed at her heels.

Ere they had proceeded twenty paces, *Misnar* said, “ It will be proper, O fair stranger, to draw my scymiter, lest we be set upon suddenly by robbers.”

“ You are right, answered the fair stranger; and your precaution is just.”

The sultan *Misnar* having drawn his sabre, followed close behind the beautiful stranger, and suddenly with a blow smote her on the shoulder, and felled her to the ground.

The fair stranger was no sooner fallen, than her countenance changed : her soft plump cheeks fell in two bags from the bones, the forehead and the temples

temples were contracted with wrinkles, and the jaws, parting, as with age and infirmity, discovered to *Misnar* the features of the malicious enchantress *Ulin*, who, though nearly spent and exhausted by the blow, yet lived to utter the following imprecations.

“ May the curse of our sex light upon thee,
 “ thou traitor to manhood ! since neither the
 “ charms, nor the afflictions of the fair, have been
 “ able to soften thine heart. Thou hast indeed
 “ avoided my snares, by doing violence to the
 “ noblest of passions, and by trampling on the
 “ most sacred laws of humanity and hospitality.
 “ Idiot that I was, to trust myself to thee, though
 “ guarded by the strongest appearances of innocence and distress ! the injured and the helpless
 “ can find no protection in thy government,
 “ though thou boastest thyself the delegate of *Alla*,
 “ and the friend of the oppressed ; and I, trusting
 “ to thy specious virtues, am fallen a sacrifice to
 “ thy deceitful heart. Since *Alla* is the guardian
 “ of such hypocrisy, I now disclaim his authority,
 “ as much upon principle, as heretofore I have
 “ braved his vengeance, that I might live free
 “ from his laws.”

“ Hold, O wretched instrument of sin, said
 “ *Misnar*, and ere thou quittest that mortal seat
 “ of wickedness, hear him justified whom thou
 “ deniest, and understand how thine own arts
 “ were discovered to me.

“ That four ruffians should quit their prey at
 “ the sight of one man, did first stagger my cre-
 X 2 “ dulity,

“dulity, and I expected at least, to find them re-
 “turn, and revenge my interposition; but when
 “no one appeared to interrupt my security, I
 “then began most to fear, and listened to thy
 “tale as one, who expected to be ensnared by the
 “wiles of thy hypocrisy. Thy tale, though art-
 “ful, did happily contradict itself. Thy dishe-
 “velled garments were disposed in such an artful
 “manner, as to excite desire rather than shame;
 “they were also dry and clean, and contradicted
 “your words, when you pretended you had swam
 “across the canal. This strengthened my doubts,
 “which you at length confirmed, by calling me,
 “at the latter part of your history, *Sultan*. Then
 “fled my doubt, and certainty succeeded; I feared
 “to follow, and yet resolved to revenge; and
 “*Alla*, in mercy, gave success to my arm——”

Here *Misnar* broke off, for her iniquitous spirit
 was fled from the body of *Ulin*, and the sultan left
 her mangled and deformed corps a prey to the
 beasts of the forest.

He travelled for several days backward, hoping
 to find the former companions of his misery, and
 at last came to the place which he had left, but
 could find no signs of them; wherefore conclud-
 ing that the enchantment was broken by the death
 of *Ulin*, the sultan returned towards *Delly*, sub-
 sisting on the leaves which the dervise had given
 him, and on the fruits of the earth, and in twelve
 days time arrived at a small town in his own
 dominions.

Here

Here he lodged at a poor cottage, where he found an old woman and her son, and enquired, whether she could procure him any horses or mules, to carry him the next morning to *Delly*.

“ Alas, answered the old woman, we have no cattle with us, the army has stripped us of all.”

“ What, answered *Misnar*, has the rebel army been foraging so near *Delly*?”

“ Alack, said the old woman, I think all armies are rebels for my part. Indeed the soldiers told us, that they were the sultan’s army, and that they were sent to guard us from the rebels, but in the mean time they took our cattle and provision, and paid us nothing for them; and still every time they came, they called themselves our guardians and friends. If this is all the friendship great men can shew us, we poor people should be best pleased to live as far from them as we can.”

Misnar, although he smiled at the poor woman’s manner of delivery, was yet affected at the substance of her speech, and lifting up his eyes and hands secretly to heaven, as she went out for sticks, to kindle a fire to dress his provisions, he said,

“ O just and merciful *Alla*, and thou, faithful prophet of the highest, I call you both to witness, with how much reluctance I have begun this war, and how greatly mine heart is inclined to promote the peace of my subjects, not out of personal fear, as ye, O powers above can
X 3 “ bear

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“ bear me witness, but out of that love and
“ affection which I owe to my people, who, as
“ my children, depend upon me for the blessings
“ they enjoy. O *Alla*, preserve me from the
“ avarice of ambition, that while the rich and
“ the proud advise me to delight in blood, I may
“ ever remember the severities which the poor
“ must suffer; and that I may rather rejoice to
“ relieve one oppressed slave, than to enrich ten
“ thousand flattering emirs of my court !”

As soon as the old woman was entered again into her house, the disguised sultan advised her and her neighbours, to join in a petition, and present it to the sultan in his divan.

“ A petition, answered the old woman, for
“ what ?”

“ To relieve your distresses, said *Misnar*.”

“ Alas, who is to relieve our distresses but
“ *Alla*, said the woman ?”

“ Your sultan, the servant of *Alla*, will relieve
“ them, replied *Misnar*.”

“ What, answered the old woman, can he re-
“ store to these arms my dutiful first-born, who
“ has been so long the joy of my aged heart, but
“ was lately torn from me, to fill up the armies
“ of the sultan. Can he call back the brave men
“ he has caused to be destroyed, and give life and
“ spirits, and joy again to the widows and or-
“ phans of *India* ? If he can, O let him hasten
“ to

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“ to relieve the afflicted hearts of his subjects,
“ and become as a god upon earth !”

The sultan *Misnar* was astonished at the words and the gestures of the poor old woman, and deeply stricken by her sensible observations; for he perceived she spoke as she felt, and was animated by the tender subject.

“ How seldom, said he to himself, do the rich
“ feel the distresses of the poor ! and in the midst
“ of conquest and acclamation, who regardeth
“ the tears and afflictions of those, who have
“ lost their private friends in the publick service ?”

The sultan *Misnar* rested that night in the cottage of the old woman, and the next morning he arose, and was conducted by her younger son to a town half a day's journey further. Here he equipped himself with mules, and in one day more reached the city of *Delly*.

The sultan entered a caravanserah, where he found several merchants; he asked them, how they dared venture to trade, when the armies of the rebels were spread over the face of *India* ?

“ As to that, answered the first merchant, we
“ have lived here some time, in expectation that
“ one party or the other would prevail. It little
“ matters to us which, provided trade was encouraged. As to the sultan's party, there was
“ not, till within these few days, any hope of
“ their success. The young man himself was
X 4 “ retired

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“retired from his throne, being fearful of encountering his enemies, and the captains of the army had destroyed his prime vizier *Horam*.”

“And what, interrupted *Misnar*, is the cause of this change in favour of the sultan?”

“Ten days since, answered the merchant, contrary to every one’s belief, as we all thought him dead, the vizier *Horam* appeared at the head of the army, and assured the officers, that his lord *Misnar* was living, and had destroyed the enchantress *Ulin*, who espoused the cause of his brother *Ahubal*; that, in consequence of *Ulin*’s death, *Ahubal* was fled and his army dispersed, and he expected his royal master would shortly appear among them.”

The sultan *Misnar* was rejoiced at this news, and without delay hastened to the palace of his vizier.

The slaves of *Horam* seeing the disguised sultan, asked him his business.

“I come, replied *Misnar*, to communicate to thy lord tidings of our sultan.”

At this word, the slaves of *Horam* conducted *Misnar* to their master’s presence, and *Horam* no sooner saw his master in the disguise with which he furnished him, than he fell at the sultan’s feet, and congratulated him on his safe return.

“My faithful *Horam*, said *Misnar*, arise. The day is yet not so far spent, but that my
“court

“ court may be assembled: give orders, O *Horam*, that the army be drawn up, and let thy slaves proceed to the palace, and bring the imperial robes: my people require my presence, and *Misnar* yearns to see the supporters of his throne.”

Horam arose, and the sultan embracing him, said,

“ O *Horam*, I am desirous of hearing the particulars of thy fate, but publick advantage must not yield to private friendship.”

The faithful *Horam* then hastened to call together the princes and the viziars of the court of *Delly*, and gave orders, that the army should be drawn up in the royal square before the divan.

The sultan *Misnar* being arrayed in his imperial robes, delayed not to shew himself to his people; and no sooner did he appear, than his subjects cried out, “ Long live the sultan of our hearts, who alone was able to conquer the powers of enchantment!”

The sultan was overjoyed to find his people received him with gladness, and commanded money to be thrown among the populace, and double subsistence to be issued out to his army.

The viziars and officers of justice being assembled in the divan, waited the arrival of their sultan, and *Misnar* having ascended his throne, commanded *Horam* to deliver to him a faithful account of his enemies.

Horam

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Horam the viziar then arose from his seat, and assured his sultan, that the rebel army was dispersed, and that *Ahubal* was fled with a few friends to the shores of the *Indian* ocean.

The sultan, on this report, commanded his army to be stationed at just intervals, about a day's journey around the city of *Delly*, and their numbers to be reduced, and that peace should be proclaimed the next day in the city.

No sooner were the viziars dismissed from the divan, than *Misnar* retiring into his palace, sent for his faithful viziar *Horam*, and desired him to give him a true relation of what had happened to him since his departure from the army.

“ Royal sir, answered *Horam*, you were no
“ sooner departed, than I began to inspect the
“ order and the discipline of your troops ; to look
“ into the methods of providing for the army,
“ and to appoint proper officers, who should take
“ care that the soldiers had sufficient and wholesome
“ provision, that their tents were good, that the
“ situation of the different battalions were in
“ healthy places, near springs and rivers, but on
“ dry soils, and as far as possible, removed from
“ swampy fens, or the stagnated air of the forests.

“ During this time little occurred of which I
“ could inform my lord, as I meant not to trouble
“ you with my own concerns, lest it should
“ seem that I was proud of the trifling dispositions
“ which I had made in favor of the army.

“ The rebels in the mean time were quiet,
 “ and their distance only prevented me from de-
 “ stroying them; but on a sudden a messenger
 “ arrived, with tidings that all the southern pro-
 “ vinces had revolted, that the inchantress *Ulin*
 “ was with them and conducted their forces;
 “ that *Abubal* was declared sultan of *India* by
 “ her, and that she was determined to support
 “ his cause.

“ Upon this, I took such precautions as doubt-
 “ less my sultan must have read in the tablets;
 “ but my precaution seemed vain, for the next
 “ night we were on a sudden terrified with a se-
 “ cond alarm, that the rebels were within half a
 “ day’s march of our camp, which I thought,
 “ considering their former distance, must be the
 “ effect of enchantment.

“ This threw our officers into the greatest con-
 “ sternation, who collecting themselves in a body,
 “ came rushing toward the royal tent, and de-
 “ manded a sight of the sultan, and declared their
 “ resolution of revolting to the enemy, unless you
 “ headed the troops.

“ I was writing dispatches in the royal tent,
 “ when I heard their tumult, and my heart fled
 “ as they approached; but as they stopped for
 “ some time to fix upon one for their speaker, I
 “ had just time to slip on a slave’s habit, and cut
 “ my way through the back side of the tent.

“ I ran as swift as my feet could carry me out
 “ of the encampment; and being stopped by
 “ several

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“ several centinels, I told them, I was dispatched by the viziär, and shewed them mine own signet.

“ But I was no sooner clear of the army, than I repented my folly. What have I done, said I to myself, I have deserted my post, and ruined the interest of my lord; better had I died at the head of my sultan’s troops, or fell a sacrifice to their rage, than thus ingloriously to perish obscurely! besides, I have been terrified without just cause; the rebel army may not be so near; I ought to have staid in the tent, and endeavoured to have pacified the officers of the army.

“ And now I was in doubt whether to return, or, as I had penetrated thus far, whether it would not be most prudent to take a near survey of the rebel army. I resolved upon the last, and cautiously travelled toward the place where the spies said they were encamped.

“ I arrived at the spot described, but saw neither centinels nor encampment. Amazed at this, I proceeded onward during that and the next day, but no army was to be seen, or any thing indicating their approach.

“ This made me curse my folly and my credulity. Alas, *Horam*, said I to myself, how little worthy wert thou of the confidence of thy lord! and yet better is this mistake, than the certainty of the rebels approach, which
“ could

“ could not have been effected without the power
“ of enchantment.

“ Ere it was too late I resolved to return, hop-
“ ing that I should pacify the troops, by assuring
“ them, that I had in person been a witness to
“ the untruth of the last alarm.

“ But, alas, when I essayed to return, I found
“ my feet fixed to the ground, and in a moment
“ the earth trembled, and *Ulin* the inchantress
“ arose, on the back of an enormous toad.

“ Wise and sagacious viziar, said she, in an
“ insulting tone, I admire your prudence and
“ discretion, and although *Mahomet* and his faith-
“ ful crew of *Genii*, will not permit us to over-
“ power you, or your prudent master, unless
“ through your own inadvertency you fall into
“ our snares, yet there is little to be feared from
“ their interposition, while you become such
“ easy dupes to our artificers. The army which
“ I lead against thy wretched sultan, is not less
“ than forty days march from hence, and is em-
“ barrassed by the mountains and the forests, and
“ yet the credulous viziar fled from his charge at
“ the most improbable alarm, and fled into the
“ arms of one, who well knows how to reward
“ his prudence and address. Become, therefore,
“ O silly viziar, like the reptile that bears me,
“ and I shall in a moment transport thee into the
“ forest of *Tarapajan*, where several of thy wise
“ brethren are gone before thee.

“ As she spake thus, the inchantress breathed
“ on me with her pestiferous breath, and I fell
“ to

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“ to the ground, and crawled like a toad before her.

“ *Ulin* then waved her wand, and sleep overpowered me; and when I awaked, I found myself between the merchant of *Delly* and the princess of *Cassimir*, who, like me, had felt the vengeance of *Ulin* the inchantress.

“ It was some consolation to us, that our speech was not taken from us, but that we were able to communicate to each other our misfortunes.

“ *Mahoud* first required of me the adventures of my life, and I had just finished them the day before my dear transformed lord appeared among us.

“ While *Mahoud* related his history, your voice, O sultan, struck my ears, and I feared to ask whether my lord was in equal affliction with his slave.”

“ Did you not then, said *Misnar*, hear the adventures of *Hemjunah*, the princess of *Cassimir*?”

“ I did not my sultan, answered *Horam*; *Hemjunah* was about to relate her adventures when you appeared, and after *Shemshehnar*, the dervise, had released you, she desired to reserve them, till such time as we should meet hereafter in our natural shapes.

“ Two

“ Two days after you left us with *Shemshehnar*,
 “ who endeavoured to comfort our afflictions, on
 “ a sudden we perceived a vivid flash of light-
 “ ning, which was succeeded by a violent clap
 “ of thunder, and while we were looking at each
 “ other, the wood instantly vanished, and I found
 “ myself in my palace at *Delly*. What became
 “ of *Mahoud*, or the princess of *Cassmir*, I know
 “ not ; but I was sensible that my prince had
 “ conquered the enchantress, who had laid such
 “ hateful chains upon us.

“ I hastened to the divan of viziars and emirs,
 “ who were astonished at my presence. They
 “ were met in order to appoint a sultan, having
 “ just heard from the army, that both their sultan
 “ and his viziar were fled from the encampments.
 “ A friend of *Abubal*’s had proposed that prince
 “ to succeed my royal master, and orders were
 “ given to proclaim him when I arrived in the
 “ divan.

“ Being acquainted with the resolutions of the
 “ viziars and emirs, I proclaimed aloud that my
 “ royal master *Misnar* was alive, and that he had
 “ destroyed the enchantress *Ulin*, who espoused
 “ the cause of *Abubal*.

“ At this declaration the viziars and emirs
 “ prostrated themselves, and gave thanks to *Alla*,
 “ and the trumpets and the cornets went through
 “ the streets of *Delly*, and proclaimed my arrival,
 “ and the victory of *Misnar* their sultan, over the
 “ enchantress *Ulin*.

“ I dis-

" I dispatched orders before the divan broke
 " up, to the army, with advice of your success,
 " and commanded a part to march for the city
 " of *Delly*, leaving only a sufficient number of
 " troops to observe the motion of the enemy, if
 " they should again unite, for I knew that
 " *Ulin's* destruction would cause a dissipation of
 " their army.

" Having settled the affairs of my master, to
 " complete my joy, tidings were brought me of
 " his approach, and *Horam* is again blessed with
 " the sight of his sultan."

The viziar *Horam* having finished his relation,
 bowed himself before the sultan, and said, " Shall
 " thy slave give orders that an ambassador be sent
 " to the sultan of *Cassimir*, to enquire after the
 " fate of the princess *Hemjunah* ?

" *Horam*, answered the sultan, while war stalks
 " thus boldly through our dominions, it were
 " vain to assume a state that we may in a mo-
 " ment be bereaved of. No, *Horam*, let us wait
 " for more prosperous hours."

Early in the morning several messengers arrived
 with the news of the death of *Ulin*, and the revolt
 of ten provinces from *Abubal*; and soon after the
 provinces sent deputies to excuse their rebellion,
 and to beseech the sultan to pardon their offences.

Misnar yielded to their prayers, but ordered
 some of the most faithful of his troops to
 march

march into their borders, and to encamp among them.

The sultan then redressed the grievances which his soldiers had committed, as far as he was able, and by a just and equal law, obliged every division to furnish such a number of troops; for although no clouds were then seen to interrupt his reign, yet *Misnar* was assured that he should shortly be called upon to exercise his prudence, through the wiles of his enemies the inchanters.

Nor were his fears unjust; *Abubal*, though deserted by the provinces, was yet espoused by the magician *Happuck*, who hearing of the defeat of his sister *Ulin*, was resolved to revenge the cause of that detested race.

It was not long before the sultan heard the magician *Happuck* was encouraging the provinces who followed *Ulin*, again to revolt from their sultan; but the fear of *Misnar's* troops over-awed them, and whatever might be their real inclinations, yet they were obliged to refuse the offers and the intreaties of *Happuck*.

The sultan, to secure their obedience the more effectually, increased the number of his forces in the provinces, and preserved the chain of communication from them, quite through his extensive dominions.

The magician finding the sultan's forces so well disposed, and that no encouragement could prevail on the southern provinces to revolt, abandoned his

design of succeeding by the force of arms, and flew to the weapons of craft and dissimulation.

Though *Happuck* had now been employed near a year in raising commotions among the subjects of *India*, two provinces only owned the government of *Abubal*, the rest continued firm in their loyalty to the sultan *Misnar*.

These provinces had raised a light army of about forty thousand men, who by forced marches harassed the neighbouring provinces around them.

Of these, three thousand horsemen parted suddenly from the rest, and by following unfrequented tracts over the mountains and through the forests, arrived at length within two days march of *Delly*.

Here pitching their tents, they sent several of their chief officers to *Delly*, to assure the sultan, that they were greatly afflicted at their crimes, and were desirous of laying down their rebellious arms at his feet.

Horam the viziar received these suppliants, and representing their contrition to the sultan, he commanded them to join the main army, at the same time sending dispatches to his general to dismount them from their horses, and to encamp them in such a situation, as they might not be able either to escape, or to annoy his army, if they should be disposed to revolt again.

The magician *Happuck*, who was among the officers that appeared at *Delly*, and who had contrived

trived the revolt in order to get into the presence of the sultan, was greatly chagrined to find that the vizier *Horam* received him, and that he was not to be admitted into *Misnar*'s presence. But concealing his disappointment, he with the rest joined the three thousand horsemen, and marched to the grand army of *Misnar*.

Once a year the whole army is reviewed by the sultan in person, and it happened that the disguised magician, and his troop of horsemen, arrived at the army three days before this general review.

The magician was rejoiced at this fortunate event.

"*Ibrac*, said he, to the officer who commanded his troops, fortune has now given me an opportunity of revenging the death of my sister *Ulin*; this disguise of an officer is not sufficient, I will descend to the meanest rank, where I shall be less suspected; and as the sultan *Misnar* passes between the ranks where I am situated, I will draw my bow and pierce him to the heart: having done this, I shall render myself invisible, and do you, in the general consternation, proclaim *Abubal* the sultan of *India*."

"Most powerful magician, answered *Ibrac*, what need is there for this deceit, since you are able to render yourself invisible, why cannot you enter the sultan's palace unseen, and stab him to the heart."

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“ Faithful *Ibrac*, answered the magician, you
 “ know not the powers which support this boy-
 “ like urchin. The *Genius Bahoudi*, at whose
 “ name our race trembles, is his guardian, and
 “ prevents my approach; and it is written in the
 “ volumes of fate, that no enchantment shall pre-
 “ vale against *Misnar*, unless he first allow our
 “ crafty race to deceive him. Otherwise *Ibrac*
 “ dost thou suppose, that so many of my brethren,
 “ before whom the mountains tremble and the
 “ ocean boils, should need to league against a
 “ boy: no, *Ibrac*, *Misnar* were beneath our ven-
 “ geance or our art, did not *Mahomet* espouse him,
 “ and his mean vassals, the good *Genii* of man-
 “ kind. The conquest of this boy, while thus
 “ supported, would add strength to our cause,
 “ and convince the powers of heaven that the
 “ children of earth belonged to us, and not to
 “ them.”

Ibrac then furnished the magician with the
 cloathing of one of the common soldiers, and he
 was mustered with the rest of the troops.

Early in the morning in which *Misnar* was to
 review his troops, the sultan arose, and bid his
 slaves who waited in the pavillion, to call his viziar
Horam to him.

“ *Horam*, said the sultan, I suspect the crafty
 “ magician *Happuck*, he is doubtless here disguised
 “ in our camp, and if I expose myself to-day, it
 “ may be in his power to set the crown of *India*
 “ on my brother’s head.”

“ Let

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“ Let my sultan then, said *Horam*, proclame
“ a reward to him who discovers the magician,
“ even to the holding of the second place in your
“ empire.”

“ That contrivance would have little effect,
“ said the sultan, *Happuck* would elude our search,
“ and transforming himself into some reptile,
“ escape our vengeance, and then meditate some
“ new device to deceive us.—No, *Horam*, con-
“ tinued *Misnar*, if he be really with us, it were
“ folly to let him escape.”

“ But how will my lord discover him amidst
“ three hundred thousand troops, answered the
“ viziar; there is no officer in your army knows
“ the fiftieth part of your soldiers, and where re-
“ cruits are daily added to the army, to search for
“ a particular person without giving the alarm,
“ (so that *Happuck* might escape) would be im-
“ possible.

“ In how many ranks, said the sultan, is the
“ army to be disposed?”

“ The plain, answered the viziar, on which
“ they are to be reviewed, will contain three thou-
“ sand in a row.”

“ Bring me then two hundred of the most ex-
“ pert archers in my army, said the sultan, and
“ take them from those troops who are farthest
“ encamped from the deserters, who lately joined
“ the army.”

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The viziar did as the sultan commanded, and brought the archers before the royal pavillion.

“ Go now, *Horam*, said the sultan, and order
“ all the troops to be drawn out on the plain.”

“ They are almost assembled, said *Horam*,
“ already.”

“ Then, replied the sultan, take these archers,
“ and place one at each extremity of the ranks,
“ an archer on the right of each rank: but before
“ you station them thus, give them the following
“ orders: be ready with your bows drawn, and
“ your arrows fixed to the bow-string, and when-
“ ever the word of command is given for all the
“ army to fall prostrate, let your arrows fly at the
“ man, who is last to obey the word of command.”

The troops being all drawn forth in their ranks, and the archers disposed according to the sultan's order, the sultan *Misnar* came forth, attended by his eunuchs, viziers, and emirs, and guards. The loud clarions sounded, the lively notes of the trumpets were heard, and the brazen cymbals shook the trembling air.

The magician, who was impatient to perpetrate the malicious purposes of his heart, was elated at the warlike sound, and he beheld the sultan's retinue at a distance, with such joy as the eagle views the flocks of sheep on the plains of *Homah*.

The sultan being arrived at the front of his army, which he knew was composed of his most faithful

faithful troops, commanded silence throughout the plain.

“ My brave soldiers, said he, although no care
 “ nor resolution has been wanting on your parts,
 “ to extirpate the rebellion of my provinces, yet
 “ to *Alla* only, and to *Mahomet* his prophet, belong
 “ the glory and the honor of your arms ; where-
 “ fore let immediate orders be issued forth among
 “ my troops, that all do together fall prostrate on
 “ the ground before the all-seeing *Alla*, the go-
 “ vernor of the world, and the disposer of king-
 “ doms and of crowns.”

As this order went forth through the ranks, the soldiers at once fell prostrate before *Alla*, all but the magician *Happuck*, who was surprised and astonished at the order, and irresolute what to do. But little time was given him to think, for no sooner were his fellow soldiers fallen prostrate on each side of him, than the arrows of the archers pierced his heart.

The magician finding himself overpowered, and that the messengers of death had seized on him, raised his voice aloud, and with what little strength was left, cursed both *Alla* and his prophet ; but the stream of life flowed swiftly from him, and his curses grew fainter and fainter till they were lost in death.

Those who were acquainted with the designs of *Happuck*, perceiving that the magician was dead, and their plot discovered, began to fly : and first *Ibrac* essayed to head his discarded troops, but they

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not being used to march on foot, soon fell into confusion, and the forces of the sultan surrounding them, they were instantly destroyed,

The sultan *Misnar* saw by the confusion of his army in the center, that the discovery was made, and sent *Horam* with some chosen troops, to enquire into the cause of their disorder,

The viziar was no sooner arrived, than he perceived several soldiers bringing along the body of the magician *Happuck*, which appeared undisguised after death.

“ Bid the two archers, said the viziar, who destroyed the monster, come forward.”

When the archers were come forward, *Horam* applauded their skill and their obedience, and advised them to take the body between them, and carry it before the sultan.

The archers obeyed, and the ranks before opening as they passed, they soon arrived at the feet of *Misnar*,

The sultan seeing his enemy thus destroyed, ordered the two archers ten purses, containing each one hundred pieces of gold, and to every other archer one purse, containing one hundred pieces of gold. To him who brought the head of *Ibrac*, also he gave five purses of like value; and then again issued out his command, that the whole army should fall prostrate, and adore the mercy of *Alla*, who had so soon delivered into their hands the chief of their enemies.

In

In the mean time two only of the troops of *Jorac* and *Happuck* escaped, and returning to *Abubal*, acquainted him with their defeat.

Abubal fled at the news, and hid himself in the mountains, for he feared lest his soldiers should betray him, and deliver him up to his brother.

But *Ollomand* the inchanter, who first counselled the sultan of *India* to secure his throne, by spilling the innocent blood of his brother, now resolved to revenge the common cause; he therefore directed the steps of *Abubal* to a cave in the mountains, where, fatigued with flight, and fearful of pursuit, the royal rebel arrived in the heat of the day.

The cave was, for the most part, surrounded with steep mountains, and a great distance from any tract or path, and was situated at the entrance of a long valley, which led among the mountains.

Abubal having slept and refreshed himself in the cave, pursued his journey through the valley, till he found his path stopped by inaccessible rocks, on the top of which he perceived a magnificent castle, whose walls reflected the rays of the sun like burnished gold.

The brother of *Misnar* fixed his eye for some time on that part of the castle which was shaded by the rest, for the front was too dazzling to behold, and in a few moments he perceived a small wicket open, and a dwarf come forth.

Abubal

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Abubal soon lost sight of the dwarf behind the rocks, but he resolved to wait there, to see whether he would find any passage into the valley.

The dwarf, after being hid for some time, appeared again about the middle of the rocks, and by his course seemed to descend in a spiral path around the mountain.

When the dwarf had reached the bottom, he advanced to *Abubal*, and presenting him with a clue, he told him, that if he threw it before him, and followed it, the clue would unravel itself, and discover to him the path which led up the rocks, to the castle of *Ollomand*, his master.

Abubal having heard from *Ulin* and *Happuck*, that *Ollomand* was his friend, took the clue out of the hand of the dwarf, and threw it before him.

As the clue rolled onward and touched the rocks, *Abubal* discovered a regular ascent, which winding round, brought him by degrees to the castle on the summit of the mountain.

The inchanter *Ollomand* received *Abubal* at the entrance of the castle, which was guarded by four dragons, and led him through a large court into a spacious hall, the walls of which were lined with human bones that had been whitened in the sun.

“ Favourite of the race of the powerful, said
“ *Ollomand*, see here the bones of those who have
“ lifted

“ lifted up their arms against thee, and I will add
“ to their number till this castle be filled.”

“ Alas, answered *Abubal*, *Ulin* is no more, and
“ the vultures are preying on the vitals of *Hap-*
“ *puck* ! Ten provinces have deserted my cause,
“ and the coffers of my army are exhausted !”

“ *Happuck*, answered *Ollomand*, despised the as-
“ sistance of riches, and trusted to deceit, and
“ therefore failed. The provinces dared not re-
“ volt, while the armies of *Misnar* over-awed
“ them ; but I will replenish thy coffers, and
“ *Ollomand* will tempt the leaders of the sultan’s
“ troops to join the cause of *Abubal*. In this
“ castle are riches and arms sufficient to equip all
“ the inhabitants of *Asia*, and when these are
“ exhausted, we will apply to *Pharesanen*, *Hypa-*
“ *cusan*, and all the chieftains of our race ; and
“ fear not, *Abubal*, for by my art I read, that
“ *Misnar* the sultan, shall fly before the face of
“ his enemies.”

Abubal was encouraged by the words of *Ollomand*, and the inchanter having opened his design to the prince, invited him to behold the riches of his castle.

Passing through the hall of bones, they descended into a square court much more spacious than the former. In the middle of which appeared a deep and dark pit.

This court contained four hundred gates of massy brass, and each gate was supported by nine enormous hinges of the same metal.

As

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As *Ollomand* the inchanter entered this court, with the prince *Abubal* in his hand, he lift up his voice, which echoed like thunder amidst the lofty turrets of the castle, and commanded his slaves to expose to the sight of *Abubal*, the treasures of their master.

The prince *Abubal*, who had seen no creature, but the dwarf and the inchanter in the castle, wondered from whence the slaves should come; but his wonder was shortly turned into fear, when he saw a gigantick black, with a club of ebony, forty feet in length, arise out of the pit which was in the center of the court.

But if one was so terrifying, his horrors were beyond measure increased, when he perceived a long succession of the same gigantick monsters, following one another out of the pit, and advancing to the four hundred brazen gates, till every gate had a slave standing before it.

When *Ollomand* saw his slaves were all prepared before the gates, he bid them strike with their clubs of ebony against them.

The black slaves, in obedience to the inchanter's orders, lifted up their ponderous clubs of ebony, and struck against the four hundred gates, which jarred so much with the blows of the slaves, that *Abubal* was forced to stop his ears, and was ready to sink into the earth with astonishment and dread.

As soon as the black slaves of *Ollomand* had struck the four hundred gates of brass, the gates began

began to move, and the harsh creak and breaking of the hinges, sent forth a noise, which alone had chilled the hearts of all the armies of *Misnar*, could they have heard them.

This dismal and discordant jar continued, till the gates were forced open by the hideous slaves. But the prince *Abubal* was so stunned and stupified with the piercing sound, that he dared not look up, till *Ollomand* the inchanter shaking him by the shoulders, bid him feast his eyes with the riches of his friend.

Abubal then lifting up his head, looked around the court, and saw the four hundred gates were opened. In those to the right hand were millions of wedges of gold and silver, piled beneath craggy arches of huge unchizzled stone. Opposite to these he beheld an hundred vaulted roofs, under which were sacks and bags of the gold and silver coin of many nations.

Before him, another hundred gates exposed to his view, the arms and warlike accoutrements of ten thousand nations, and all the instruments of death which the inventive malice of man had ever discovered. First a rude heap of ponderous stones, and the fragments of rocks. Next, sticks, staves, and knotty clubs. Next to these spears, darts, launces and javelins, armed with brass or iron, or their points hardened by fire, and innumerable bows, with quivers and arrows. After these, instruments of dubious use, originally designed for the assistance of men, but perverted, through cruelty and malice, to the service of slaughter

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slaughter and death; such as knives, bodkins, axes, hammers. On these were heaped arms, deliberately fashioned for the offence of mankind, swords, daggers, poinards, filettoes, hangers, scymitars, rapiers. In the fourth part of the court, which was behind *Abubal*, were stored the more refined and destructive instruments of *European* war, the grenadoes, the firelock, the pistol, the musket, the blunderbuss, the culverin, the petard, the cannon, the howitzer, the bomb, the mortar, and their accursed food, bags of powder, balls of lead, and iron shells, and carcases.

Abubal, who understood but little of these instruments, was amazed at their construction, and asked, for what purposes those ghastly monsters of art were formed.

“ These, said *Ollomand*, are the arms of *Europe*, a part of the earth filled with industrious robbers, whose minds are hourly on the stretch to invent new plagues to torment each other. Of these mortals, many are settled on the sea coasts of our southern provinces, whom I shall persuade, through the instigations of that god which they worship, to join the forces of *Abubal*.”

“ Hast thou then, mighty inchanter, answered the prince *Abubal*, the gods of *Europe* in thy power ?”

“ The *Europeans*, said *Ollomand*, acknowledge but one god, whom they pretend, doth inhabit the heavens, but whom we find buried in the
“ entrails

“ entrails of the earth : Gold, O prince, is their
 “ God, for whose sake they will undertake the
 “ most daring enterprizes, and forsake the best
 “ of friends. To these shalt thou send presents,
 “ and future promise of wealth, and by their ma-
 “ chinations, fear not but *Misnar* shall yield to
 “ thy superior address.”

“ What need of the arms, or the persons of
 “ *Europeans*, answered the prince *Abubal*, while
 “ my friend has an army of such gigantick slaves,
 “ ten of whom are more than sufficient to destroy
 “ the puny armies of my brother the sultan.”

“ Alas, said *Ollomand*, the slaves of inchant-
 “ ment cannot fight against the sons of the faith-
 “ ful. Though we deny *Mahomet*, and will not
 “ adore him, yet we cannot controul a power
 “ that must over-rule us. Were the world at
 “ our disposal, the mean worshippers of *Alla*
 “ should tremble at their fate ! but alas, the curb
 “ of *Mahomet* galls our tongues, the flesh of our
 “ lips is filled with rawness and foam, and our
 “ evil race must tremble, though it cannot relent.
 “ But these are troublesome thoughts, and the
 “ provinces require our presence, as *Misnar*’s
 “ troops are in possession of the country ; we will
 “ transport ourselves to *Orixa* in the disguise of
 “ merchants, and there endeavour to forward
 “ the destruction of *Misnar* the tame sultan of
 “ the east.”

As *Ollomand* spake these words, he stamped
 with his feet, and a chariot drawn by four dra-
 gons, arose from the pit in the center of the court,
 which

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which *Abubal* and the inchanter ascended, and were conveyed in a dark cloud to the woods, behind the city of *Orixa*.

When *Ollomand*'s chariot alighted on the ground, he touched the dragons with his wand, and they became four camels laden with merchandize, and the chariot was converted into an elephant. *Abubal* became like a merchant, and the inchanter appeared as a black slave.

They entered the town in the evening, and the next morning exposed their goods in the market-place.

The bales of *Abubal*, the sham merchant, being opened, was found to contain chiefly materials for cloathing the officers of the army.

The troops of *Misnar* hearing this, were his chief customers, and as *Abubal* sold his wares very cheap, he soon got acquainted with all the officers at *Orixa*.

In all his conversations with them, the inchanter had directed *Abubal* to lament the small salaries which the army were allowed; this was a subject all agreed in, and soon led to more lucrative offers, if they would embrace the cause of *Abubal*. The officers, who were for the most part soldiers for the sake of pay and plunder, rather than duty and honor, soon came into the sham merchant's proposal, and in ten days *Abubal* found himself in a condition to recover the province of *Orixa*.

The

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The young prince, fired with his success, was about to discover himself, but the inchanter checked his ardor, and besought him to consider how many more provinces must be gained, before he could make head against his brother.

The advice of *Ollomand* prevailed with the prince, and they sent some of those officers who were strongest in their interest, into the different provinces of the south to corrupt the minds of the commanders.

As there was no want of money and bribery, so an easier conquest was made over the loyalty of the troops, than could have been made over their prowess by swords.

In a few moons all the southern provinces were ripe for a revolt, and the troops who were sent to over-awe them, were most desirous of opening the campaign against their sultan. Two hundred *French* engineers were also invited by large rewards, to join the armies of *Abubal*, and the troops were supplied by the vigilance of the inchanter *Ollomand*.

On a fixed day, all the armies of the provinces were in motion, and all unfurled the standard of *Abubal*; the provinces were invited to rebel, and thousands were daily added to the troops of the prince.

Tidings of these alterations were sent to *Delly*, by the few friends of the sultan which remained in those parts; and *Horam* the vizier laid before

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his master the dreadful news of a general revolt, both of his troops and provinces in the south.

“ The enemies of *Misnar*, said the sultan, as
“ his viziar *Horam* had ended his report, are
• “ many, and one only is his friend !”

Horam bowed low at his master's words.

“ Faithful *Horam*, said the sultan, I honor and
“ esteem thee ; but think not I prefer my viziar
“ to my God ; no, *Horam*, *Alla* alone is the
• “ friend of *Misnar*, a friend more mighty than
“ the armies of *Abubal*, or the sorceries of the
“ inchanters.”

Misnar then assembled his troops, and putting himself at their head, he marched by easy marches toward the southern frontiers of his dominions.

The armies of *Abubal* continued to increase, and *Cambaya* acknowledged him for their sultan. In a short time he arrived with his forces at *Nar-var*, and encamped within seven leagues of the army of *Misnar* the sultan.

Ollomand the inchanter, notwithstanding *Abubal* had thrown off the disguise of a merchant, still attended him as a black slave, being always about his person, till the freedom which the prince allowed him was resented by the officers of his army.

This the inchanter perceived, and therefore he desired *Abubal* would grant him five thousand of his troops, and the *European* engineers, that

he might advance before the main army, and signalize himself by a blow which he meditated to give the enemy.

The counsel of *Ollomand* was never opposed by *Abubal*; the prince commanded the troops to attend *Ollomand*, and be subject unto him.

The inchanter then marched with his selected troops into a thick wood, which the army of *Misnar* must pass, ere they could oppose their enemies; and in this wood the engines of *European* war were placed, to command every avenue that had been hewn out by the troops of the sultan.

Ollomand marching by night, surprised all the advanced guards of the sultan, and possessed himself of the wood, where he placed the *European* engineers, before the sun could penetrate through the branches of the forest of *Narvar*.

This enterprize had ruined all the hopes of the sultan, who purposed to march his army through the next day, if the *Europeans* had continued faithful to *Abubal* and his party; but one, favored by the darkness of the night, escaped, and betrayed the whole design to the sultan.

Misnar was no sooner apprized of the inchanter's contrivance, than he ordered certain of his troops to climb over the mountains to the right of the wood, and, if possible, to gain the opposite side, and there in several parts to set the wood on fire. This was so successfully executed by the

soldiers, that as soon as *Ollomand* was possessed of the wood, he perceived it was on fire, and had made a separation between him and the army of *Abubal*.

In this distress the inchanter resolved to dispose of his troops and engineers in the most advantageous manner, proposing in his mind to secure his own retreat by the power of enchantment. But while the subtle inchanter was directing his engineers in the rear to bring up the fell engines of war, one of the cannon which was left in the wood, (the flames having obliged those who belonged to it to retreat) being made hot by the raging fires in the wood, discharged its contents, and the ball striking the inchanter, carried with it the head of *Ollomand* toward the camp of the sultan.

This put the troops in the wood in the utmost confusion, and many fled to the sultan's camp, declaring the loss of their leader, and the rest resolved rather to submit, than perish by the sword or by fire.

The flames of the wood which arose between the armies of *Misnar* and *Abubal*, soon disturbed the peace of the rebel prince. At first indeed he hoped *Ollomand* had inclosed his brother's troops, and was consuming them by his fires. But no dispatch from his friend, filled *Abubal* with just fears, which were greatly increased, as in a few days the fire decreasing, and having opened a passage through the wood, he was informed by his spies that the armies of *Misnar* were approaching.

The

The prince *Abubal* having lost his friend the inchanter, was fearful of the event, and wished to fly; but his generals being rebels, and fearing their fate if they should be taken, resolved to conquer or die, and *Abubal* was constrained against his will, to put his army in a state of defence.

The sultan supposing his brother's army would be disheartened at the loss of the inchanter, was studious of giving them battle, before they had recovered their consternation, and therefore led on his troops with great impetuosity, toward the front of the rebel army, while the viziar *Horam*, covered by the main body of *Misnar*'s army, endeavoured to gain the right flank of the enemy.

And now the adverse elephants made the sandy planes shake as they advanced, and from the turrets on their backs ten thousand hostile arrows were discharged; the loud hollow cymbals sounded the alarm, and the air groaned with the weight of the winged weapons. The troops of the sultan advanced with confidence, and the rebellious supporters of *Abubal* rushed forward with resolute despair. Innumerable scymitars blazed fearfully over the heads of the warlike. The feet of the elephants were stained with death, and the blood of the slain was as the rivers of *Arvar*. But the troops of *Misnar* were flushed with hope and fear, and dismay was in the paths of *Abubal*. The prince himself, in confusion, sounded the retreat, and the backs of his troops, were already exposed to the darts of the sultan, when the swarthy inchanter *Tasnar* appeared in the air, seated on a rapacious vulture.

“Base cowards, said he, as he hovered aloft
 “in the air, turn, and fear not, while *Tasnar*
 “is your friend. The troops of the sultan are
 “exhausted and fatigued, and you are flying
 “from those who were destined for your prey.
 “Are then the riches of *Delly* to be so easily re-
 “signed, and your tedious marches over the de-
 “serts to be foiled by a moment’s fear? Even
 “now is *India* offered, as the reward of your
 “toils, and you prefer shame and ignominy to
 “glory and honor.”

The troops of *Abubal* hearing these words, and
 being encouraged by a sight so wonderful, for a
 time stood still, unknowing what to do, till *Tasnar*
 alighting on the ground, and seizing a javelin,
 bid the brave support and defend the avenger of
 their wrongs.

The sultan’s army finding their enemies retreat,
 had followed them in a tumultuous manner, and
 were therefore less able to resist the inchanter
Tasnar and those who supported him. And they
 had experienced the truth of the inchanter’s asser-
 tion, had not the vizier *Horam*, perceiving their
 resistance, hastened with a few chosen troops to
 the rescue of his friend.

The battle, though not so general as before,
 was yet much fiercer, and *Tasnar* and *Horam* met
 face to face. The vizier aimed in vain his scy-
 mitar at the head of the inchanter, and *Tasnar*
 found a superior arm with-held him, when he at-
 tempted to demolish the faithful vizier. But this
 prevented not the general slaughter that ensued,
 till

till night, which recruits the wasted strength of man, divided the armies of *Misnar* and *Abubal*.

After the retreat of the two contending armies, the viziar *Horam* attended the sultan in his royal pavilion, and informed him of the descent of the inchanter *Tasnar*, and his prowess in the field.

“ Alas, answered *Misnar*, it is in vain, O *Horam*, that the sword is uplifted against the power of enchantment; so long as these magicians are prepared against our attacks, we must sur-
“ prise them, or we cannot prevail. *Tasnar* is
“ joined to my faithless brother *Abubal*; there is
“ in my camp doubtless some trusty slave, who,
“ under the appearance of betraying my cause,
“ may penetrate into the camp of *Abubal*, and de-
“ stroy this inchanter while he sleeps in security,
“ and *Horam* my viziar must find that slave ere
“ the sun beholds the blood of *Asia*, which de-
“ files the plains of my kingdom.”

Horam bowed, and went out of the presence of the sultan in great distress of heart.

“ Where, said he to himself, can the mighty
“ find a trusty friend! or what slave will be faith-
“ ful to his master that has robbed him of his li-
“ berty! Better had I perished by the hand of
“ *Tasnar*, than be betrayed through the wicked-
“ ness of my servants!”

The viziar doubtful where to apply, or whom to trust, returned to his tent, where he found an old female slave, who waited to deliver a message

from his seraglio, which was kept in a tent adjoining to his own.

Horam, not regarding her presence, threw himself on his sofa, and bemoaned his fate, in being commanded to find a trusty slave.

The female slave who heard her master's tears, threw herself at his feet, and called *Alla* to witness that she had always served him faithfully, and was ready to sacrifice her life for his pleasure.

Horam was rather more distressed than alleviated by her protestations.

"What art thou, said he to her sternly, a poor decrepit woman, and canst thou go forth and combat the enchantments of *Tasnar*, the enemy of thy master's peace?"

"The locust and the worm, said the female slave, are the instruments of *Alla's* vengeance on the mighty ones of the earth, and *Mahomet* can make even my weakness subservient to the cause of my lord."

"And how wilt thou prevale against *Abubal*, the prince, and *Tasnar* the magician?" said *Horam*, careless of what he spoke.

"I will go, answered the female slave, into the camp of *Abubal*, and I will engage to poison my master, the vizier, and *Misnar*, the lord of our lives, as I stand before them, to minister unto them the pleasing draught. And while
" *Tasnar*

“*Tasnar* is intent in hearing my propofals, the
“ steel of death fhall fuddenly fearch out the vile
“ inchanter’s heart.”

“ But knoweft thou not, faid *Horam*, that death
“ will be the confequence of this rash deed ?”

“ My lord, answered the flave, I was, when
“ young, bred up in the caves of *Denraddin*, and
“ was taught by a fage, to know what fhould
“ happen to me in future times ; and the fage
“ read in the ftars of heaven, that by my means,
“ fhould the fultan of *India* be delivered from the
“ enemy that oppreffed him.”

The viziär was rejoiced at the affurances of his
female flave, and bid her prepare herfelf to appear
before the fultan.

The flave putting on her veil, followed the
viziär *Horam*, and was introduced to the tent of
Misnar.

“ What, faid the fultan, as he faw his viziär
“ enter with the female flave, what new kind of
“ warrior has *Horam* brought me ?”

“ Light of mine eyes, answered the viziär, be-
“ hold a woman who is defirous of executing thy
“ commands. This flave affures me, that the
“ fages of the caves of *Denraddin*, have read in
“ the ftars of heaven, that by her means, the ful-
“ tan of *India* fhould be delivered from the enemy
“ that oppreffed him.”

“ Then,

“ Then, said the sultan, let her go, and may
 “ the prophet of the faithful guide her footsteps
 “ in safety and security. I am assured that *Horam*
 “ would not consent to an enterprize that was
 “ foolish and weak, and to his direction I leave
 “ the fate of this trusty female.”

The slave then fell prostrate, and besought the sultan to give her some of his writings and mandates, that she might pretend she had stolen them from his tent, with a design to carry and lay them at the feet of *Tasnar* and *Abubal*.

The sultan approved of her scheme, and ordered several mandates to be written and signed relative to the motions of his army the next day, which were quite contrary to the real disposition he intended to give out.

The female slave being furnished with these, and being conducted by the vizier to the outskirts of the sultan's army, walked forward till she was challenged by the centinels of *Abubal*, who seized upon, and carried her to their commander.

The commander, fearful of deceit, at first satisfied himself that she was really a female slave, and then asked her what brought her alone out of the camp of the sultan?

“ Bring me, said she, before your prince, for
 “ I have things to deliver up to him, that will
 “ be of service to his army.”

The commander then sent her with the guard to the pavillion of *Abubal*, where that prince, and the

the inchanter *Tasnar*, were consulting in private together.

As soon as the female slave had gained admittance, she fell prostrate at the feet of *Ahubal*, which *Tasnar* observing, commanded the guards to seize her.

“ Let us see, said the inchanter, what service this slave can do us, before she is trusted so near our persons.”

The female slave being secured by the guards, was doubtful how to behave.

“ I like not that confusion, said the inchanter ; have you, base slave, aught to revele to us, or are you sent as a spy, to betray the councils of the brave ?”

“ I have, said the female slave, somewhat recovered from her surprize, papers and mandates of great consequence, which I have stolen from the tent of the sultan, and I bring them to the prince *Ahubal*, the lord of all the hearts of the Indian empire.”

The slave then produced her mandates, and the guards laid them at the feet of *Ahubal*.

The prince *Ahubal* having read the papers, gave them to *Tasnar*, saying, “ These are indeed valuable acquisitions, and the female slave that brought them is worthy of high honor and reward.”

The

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The slave hearing this encomium, bowed down her head, for the guards who held her, prevented her falling prostrate.

“Mighty son of *Dabulcombar*, said the inchanter, let the guards carry her forth, till we consult what reward she shall receive.”

As soon as the female slave was carried out, “My prince, said *Tafnar*, it is indeed politick to confer rewards on those who serve us, and therefore it is sometimes necessary to do it, that the silly birds may be the better entangled in the snares of state; but when we can better serve our ends by their destruction than by their safety, it is but just that we should do it. This slave has already risked her life for our service, and therefore she will doubtless be ready to lay it down if we require it.”

As the inchanter said this, he called one of the guards, and commanded him to bring in the female slave and the bow string.

The female slave approached, being still held by the guards.

“Kind slave, said the inchanter, you have already served us much, there is one thing more that we require, let the slaves fit the bow string to thy neck, and let thy last breath be sent forth in praise of thy lord *Abubal*.”

The slaves of *Abubal* then put upon the wretched female the deadly bow string, and strangled her

her instantly. After which they retired, leaving the dead body of the female slave on the floor of the tent.

“What hast thou done, O *Tasnar*, said *Abubal*, astonished at the deed?”

“I suspect, said the inchanter, that this female was sent on a vile errand; and see here, continued he, searching her garments, is the weapon of death.”

So saying, he drew a dagger from her bosom, which she had concealed with a design of stabbing the inchanter.

“Prudent *Tasnar*, said the prince, I admire thy foresight, but of what use is this murdered slave now to us?”

“The disguise of this slave, answered the inchanter, will introduce me into the camp of the sultan, and I hope will give me an opportunity even of reaching his heart, with that steel which he designed for mine. But no time must be lost, the morning will, ere long, disclose its grey light in the east.”

The inchanter then put on the garments of the murdered female slave, and stroking his face, it became as her's, so that *Abubal* could scarce believe but the slave was revived. He cut off also the head of the female slave, and anointing it with a white ointment, it became like his own. Thus equipped, the commander of the advanced guard,

guard, conducted him to the foremost centinels of the rebel army.

The disguised inchanter soon reached the camp of the sultan, and the centinels imagining it was the same female slave whom *Horam* had led through their ranks in the former part of the night, suffered him to pass unexamined.

In a short time he reached the royal pavilion, and demanded admittance. The vizier *Horam*, who was there in waiting, heard, as he supposed, the voice of his female slave, and went out to bring her before the sultan.

“ My slave, said *Horam*, as he saw the disguised inchanter, hast thou succeeded, and is “ *Tasnar* the foe of the faithful dead ?”

“ Bring me before the sultan, said the pretended slave, that my lord may first behold the “ head of his foe.”

The vizier then led the disguised inchanter into the pavilion, where the sultan *Misnar* being warned of her approach, was seated on his throne.

As the inchanter approached, he held a dagger in one hand, which was covered by a long sleeve, and in the other he bore the fictitious head. And now the fictitious female was about to ascend the steps of the throne, when the vizier commanded her first to fall prostrate before the sultan.

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The sham female slave did as she was ordered, and the viziar seeing her prostrate, fell upon her, and slew her with his sabre.

“What hast thou done, wretched viziar, said the sultan, has envy thus rashly stirred thee up against my faithful slave that——”

The sultan had probably continued the invective against his viziar much longer, had he not beheld the corpse of the dead inchanter change its appearance, and found that *Horam*, by the sudden destruction of *Tasnar*, had but just preserved his own life.

At sight of this transformation, *Misnar* descended from his throne, and closely embraced his viziar *Horam*.

“O *Horam*, forgive my impetuous temper, said the sultan, how have I blamed my friend for doing that which alone could have saved my life. But by what means did my faithful viziar become acquainted with the disguise of this wicked inchanter, or how did he discover himself to thy watchful eye.”

“Lord of my heart, answered *Horam*, when I carried my poor female slave through the camp, whose fate may be learned from this ghastly head before us; I bid her, when she returned, and saw me, first repete these words in my ear, *ALLA is lord of heaven, Mahomet is his prophet, and Misnar is the vice-gerent upon earth*; and this precaution I took, fearful lest
“*Tasnar*,

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“*Tasnar*, discovering our design, should invent
“ this method of revenge. Wherefore, when
“ the pretended slave was brought before me, and
“ she repeted not the words that I had taught
“ her, I was assured that it was the inchanter
“ in disguise, and waited, till by prostrating him-
“ self before my lord, he gave me an oppor-
“ tunity of destroying the life of the chief of thine
“ enemies.”

The sultan of *India* again embraced his faithful viziar, and as soon as the eye of morn was opened in the east, the armies of *Abubal* beheld their inchanter *Tasnar*'s head, affixed on a pole, in the front of the sultan's army.

The prince *Abubal* rising with the earliest dawn of the morning, went forward to the front of his troops, and there, at a small distance, he saw the hideous features of the inchanter *Tasnar* already blackening in the sun.

Fear immediately took possession of the soul of *Abubal*, and he ran with tears in his eyes, and hid himself, till the sun went down, in his pavillion.

The viziar *Horam* perceiving the approach of heaven's everlasting lamp, would have led on the sultan's troops to a second attack, but *Misnar* commanded him to forbear, that his army might rest one day after their fatigues.

The great distress of the inchanters, and their unexpected deaths, alarmed the rest of that wicked race, and *Ababack* and *Defra* seeing that no one inchanter

inchanter had succeeded against the sultan, resolved to join their forces, and while one led a powerful army to *Abubal*'s assistance from the east, the other raised the storms of war and rebellion on the western confines of the sultan's empire.

In the mean time the two armies of the sultan and *Abubal* continued inactive, till an express arrived, that *Ahaback* was leading the strength of nine thousand squadrons against their sultan, and that *Defra* was travelling over the planes of *Embracan* with three thousand elephants, and an hundred thousand troops from the western provinces.

The sultan instantly resolved to attack *Abubal* before these succours could arrive; but the viziar *Horam* fell at his feet, and besought him not to hazard his army, but rather to recruit and strengthen it.

This advice, though quite contrary to the opinion of *Misnar*, was yet so strongly urged by the viziar, that the sultan gave up his better judgment to the opinion of *Horam*. And when every one expected to be called forth to action, the viziar gave orders in the camp for recruits to be sought after, and went himself to the north of *Delly*, to raise a second army for his master's service.

The troops of *Abubal* finding themselves free from the attacks of the sultan's army, endeavoured to comfort their prince, who was grieved and dejected at the loss of his friends. And the provinces of the south, to dissipate his gloom, besought him to permit them to raise a pavilion

worthy of his dignity, as heretofore he contented himself with such as his generals made use of.

The prince *Abubal*, who by nature was not formed for war or contest, but only stirred up by the inchanters to be their tool against the sultan his brother, was easily persuaded to accept of the offers of his troops, and an hundred curious artizans were set to work, to contrive and erect a sumptuous pavilion for the use of the prince.

To these workmen, all the provinces who acknowledged the authority of *Abubal*, sent diamonds, and jewels, and rich silks, and all the costly materials of the world, to finish the splendid pavilion, which they purposed to raise for their prince.

While the sumptuous tent was raising, the squadrons of *Ababack* drew nearer and nearer, and the elephants of *Defra* were within thirty days of the camp of *Abubal*.

The viziar *Horam* being returned with his reinforcement, waited on the sultan, and besought him to trust the management of his army to him for forty days.

“ *Horam*, said the sultan, I have such confidence in thy sense and thy loyalty, that I grant thy request.”

The viziar having obtained his end, sent a messenger to *Abubal*, and desired forty days truce
might

might exist between the armies, which the prince readily agreed to.

In a few hours the truce was proclaimed in the sultan's camp, and when *Misnar* hoped that his viziar would have attacked the rebel army with a force more than double their number, he heard the trumpets sound a truce in the tents.

Such a behaviour, so contrary to reason, alarmed the sultan, and he sent for the viziar *Horam*, and demanded his reasons for making a truce with his enemies.

“ My lord, answered *Horam*, I have heard
 “ that the southern provinces are erecting a pa-
 “ vilion for your rebel brother *Abubal*, which in
 “ splendor and magnificence is to surpass all the
 “ glories of thy palace at *Delly*; and being con-
 “ vinced that thy subjects are led more by shew
 “ and appearance, than by duty and honor, I
 “ feared that *Abubal*'s glorious pavilion might
 “ draw the neighbouring cities into his encamp-
 “ ment, and thereby strengthen his army, and
 “ weaken the resources of my prince. For this
 “ reason I besought my lord to give me the com-
 “ mand of his army for forty days; in which
 “ space, I purpose to build thee such a pavilion,
 “ as shall far outshine in splendor every glory
 “ upon earth.”

“ *Horam*, answered the sultan, I have put all
 “ things into thine hands, but let me beseech
 “ thee to be careful of thy master.”

The viziar *Horam* leaving the sultan, sent to *Delly* for workmen and artificers, and ordering a large spot to be inclosed, that none might behold his pavilion till it was completed, he carried on the work with great care and assiduity.

While these works of peace, rather than of war, were carrying on in the two armies of *Misnar* and *Abubal*, the reinforcements of *Ababack* and *Defra* arrived. And the captains in the sultan's army hearing of the great addition which was made to the rebel army, while the viziar was spending his time with his curious workmen, petitioned the sultan, that one might be put over them, who loved war, rather than the amusement of females and children.

The sultan, who thought with his captains, that *Horam* was rather betraying than forwarding his cause, commanded the viziar to be brought before him, and in the presence of his captains asked him, why he delayed to lead his troops against the rebel army.

The viziar *Horam* made no answer to the sultan's question, but desired his lord to bring the captains toward the pavilion which he had erected.

As soon as the sultan appeared before the inclosure, several slaves behind were employed to remove it, so that in an instant, *Misnar* and his captains beheld the most magnificent spectacle that art could achieve.

The

The fight of the pavilion was highly acceptable to the army of the sultan, but the captains justly condemned a performance, which had, without cause, wasted the greatest part of the coffers of *India*.

The pavilion was situated at one extremity of the sultan's army, at a small distance from a rocky mountain, and surrounded by a grove of palm trees, part of which had been cut down by the viziar's order, to admit the air and the light among the rest. It was composed of crimson velvet, embroidered round with flowers and festoons of silver and gold, and in the body was worked, in golden tissue, the death of the inchanters *Ulin*, *Happuck*, *Ollomand*, and *Tasnar*.

The pavilion stood upon a carpet, or cloth of gold, and within side was supported by four massive pillars of burnished gold; the ceiling of the canopy within was studded with jewels and diamonds, and under it were placed two sofas of the richest workmanship.

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